



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

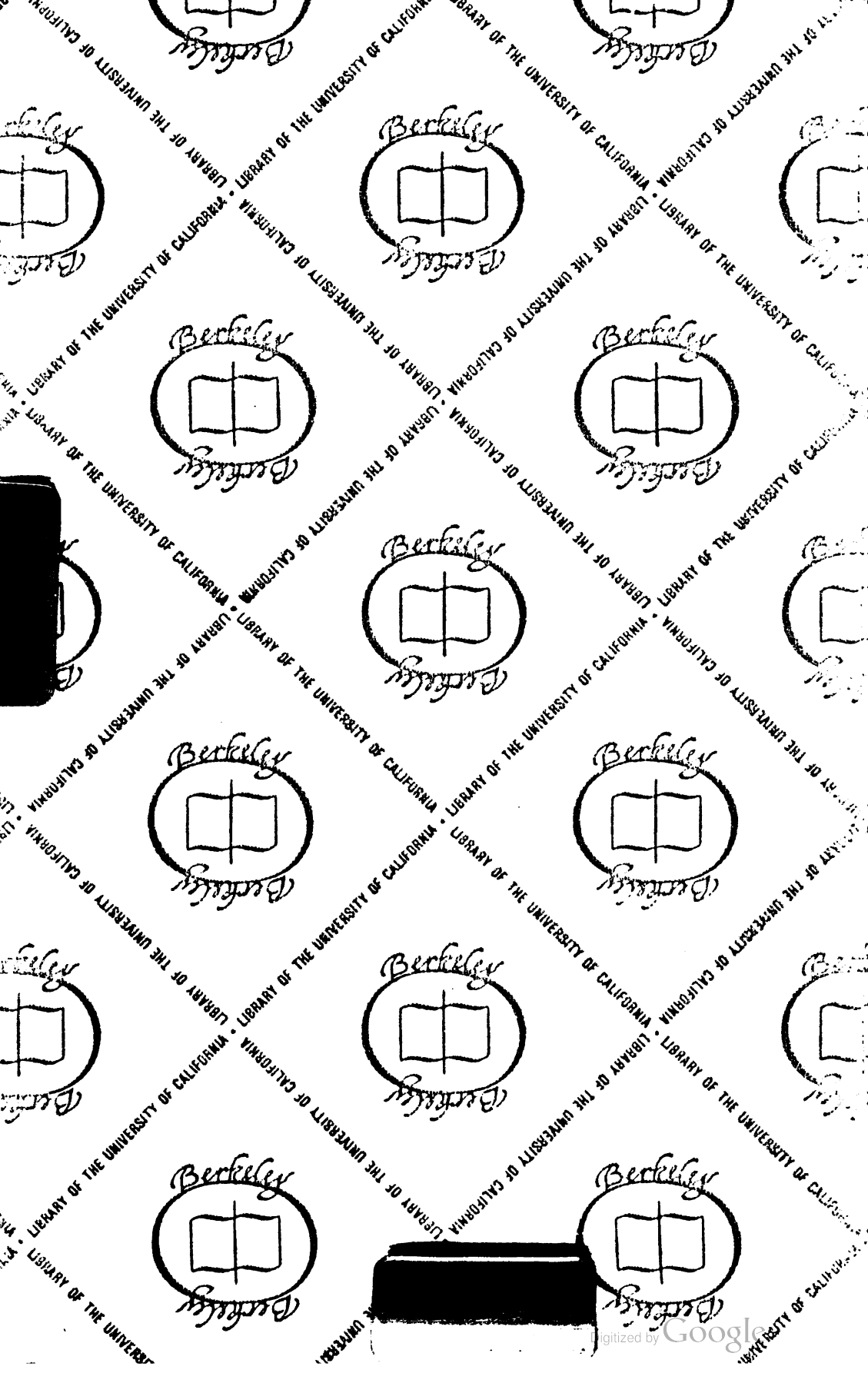
Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

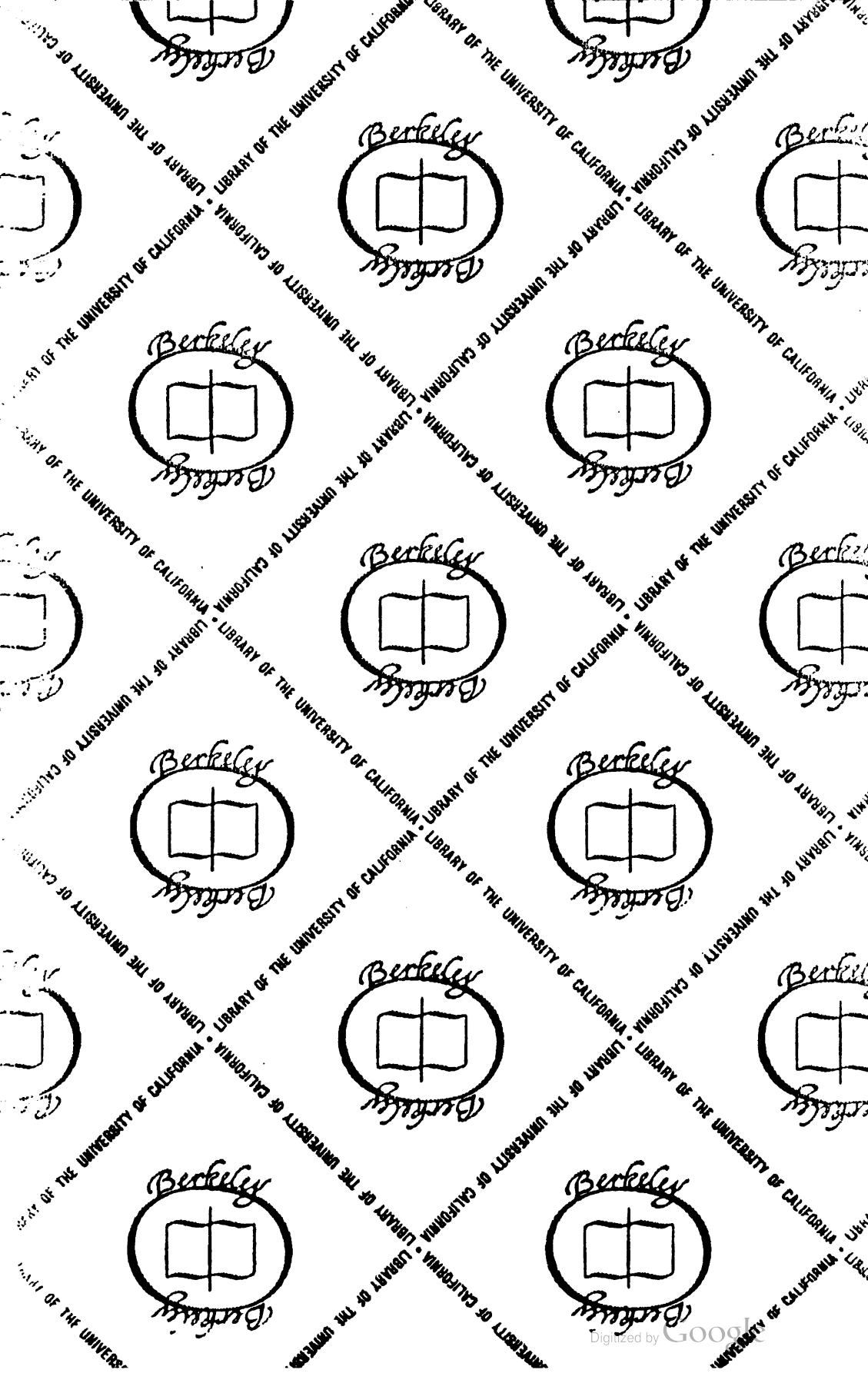
We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>





Wm Mahon Major
of Commission Burma
Oct: 1869

at P. M. Meadon
from
S. Mac K.

BHAMO EXPEDITION.

—
REPORT

Rangoon

Oct. 1/69

ON THE

PRACTICABILITY OF RE-OPENING THE

TRADE ROUTE,

BETWEEN

BURMA AND WESTERN CHINA.

BY

CAPTAIN A. BOWERS, R. N. R.

COMMERCIAL AGENT ATTACHED TO THE EXPEDITION UNDER

CAPTAIN E. B. SLADEN, BRITISH POLITICAL AGENT

AT THE COURT OF MANDALAY.

WITH AN APPENDIX.

—
RANGOON:
AMERICAN MISSION PRESS.
C. BENNETT.

1869.

TO: Mr. [unclear]
[unclear] [unclear]

DS485
B81B7

CARPENTER

DEDICATION.

To

MAJOR GENERAL ALBERT FYTCHE, C. S. I.

Chief Commissioner of British Burma, and

Agent to the Governor General.

SIR,

A narrative of the Expedition to Western China, would be incomplete if it was not associated with the name of its originator. Ever anxious for the advancement of British interests, and for upholding the British character, you were successful, by your firm policy, in obtaining that treaty, that the Burmese Monarch had previously refused. The first fruits of the treaty were the taking off the transit duties to China; hence it was desirable to establish, or re-open the old trade routes with that kingdom. To this end, you saw at once, that the Expedition became an imperative necessity; and likewise, the necessity of attaching to it, the commercial interests of British Burmah. To you alone was the mission indebted for its success, not only by the selection of fitting members, but by the manner in which you protected it, during periods of danger and difficulty, by bringing your influence to bear against the machinations, and intrigues of the Court of Burma. Commerce is indebted to you for the results of that mission; and its narrative is dedicated to you, by one who served in it, and has the honor to subscribe himself,

Your obedient and humble servant,

A. BOWERS.

Rangoon, 11th January, 1869.

687702

CONTENTS.

	Page.
Introduction,	1
CHAPTER I.	
Description of the country,	8
CHAPTER II.	
Character and climate of the country—description of manners and customs of the people,	17
CHAPTER III.	
Description of the Trade, Agriculture and Manufactures of the people,... ..	33
CHAPTER IV.	
Detailed description of the journey in narrative form, containing the names of places and the distance travelled over, ...	42
CHAPTER V.	
An account of the Agreement entered into by the Tsaubwas, with a description of the Irrawaddy and the Towns between Bhamo and Mandalay,	98
List of Tsaubwas,	100
List of Towns from Bhamo to Mandalay,	105
Statement of Moungh Moh, Kakhen Interpreter,	115
The original in Burmese,	116
Price Current of Goods at Momein, and in the Shan states, ...	118
Catalogue of Articles, specimens, samples &c.	126
APPENDIX.	
Preface to the Administration Report of British Burmah for 1867-68, by Major General A. Fytche, C. S. I. Chief Commissioner, and Agent to the Governor General, ...	129

UNIV. OF
INTRODUCTION. AL. BORNEA

In the attempt to convey the description of the Proceedings of the Bhamo Expedition of 1868, it will be necessary to make a few preliminary remarks, the result of my own experience and observation, previous to the organizing and ultimate setting out of the mission. In these observations I have been guided by the single desire to convey the truth to the minds of all.

For years past, in official and other circles, the question of a communication with the provinces of Yunan and Szechuen, in western China, has been agitated and contemplated, and the practicability of establishing a direct route through the northern part of the Burmese Empire via Bhamo, had been brought forward, from time to time during the latter part of Sir Arthur Phayre's administration in British Burma.

The project of establishing a direct communication with western China, never has received (and it is doubtful if it ever will receive), that cordial support from the Indian Government which the importance of the subject requires; whether from a total disregard for the great Commercial interests of Burma, or a lack of that interest in the welfare of the finest Province of India, or a disgraceful deference to the King of Burma's prejudices, we know not; but the Commercial Treaty of Sir Arthur Phayre's projection remained unratified. The man who had governed the Province so successfully for so many years, had the mortification to come away from the capital of Upper Burma disappointed, with the treaty unsigned, and the crowning act of his administration, which would have added a lustre to his name, was left unfinished. The King of Burma had the satisfaction of negating the terms of a treaty, that had been framed with the greatest of care and justice, and with a due regard for the

revenues of his kingdom and the welfare of himself and people. Yet this monarch had the pleasure of saying, No !!! to a British envoy: "It shall not pass." Sir Arthur Phayre left grieved with the want of success of his mission, the base ingratitude of the man he had befriended in many ways, and the annihilation of the hopes and labor of years.

His successor, however, was a man of a different stamp. There was no false estimate of the King of Burma's character in Colonel Fyche's mind, when he took charge of the Province. He knew him exactly, and weighed him accordingly, before he went to visit that monarch at Mandalay, and we are persuaded that, but for the absurd interference of the Governor General and his weak Government, the Chief Commissioner would have carried through his treaty against all opposition, and we would not have to record the shameful indignity of an English gentleman, the representative of the Queen of England, and the first enlightened Christian people on the face of the earth, having to *kotow* in the same manner, and in common with others to a half clothed semi-savage, because he has the name of a king, and who is only kept in his position by our forbearance and the strong sense of justice that keeps us from oppressing the weak at any time. And yet, with a shameful disregard of all precedent, this Governor General and Government will insist upon their officers obeying to the letter, the humiliating etiquette of Native Courts, and virtually ordering and permitting (for the sake of peace) that the customs and etiquette of a half-civilized, half-educated, conquered people, should not only be adopted, but on pains and penalties enforced to the letter.

The Emperor of China does not ask Sir Rutherford Alcock to *kotow* to him, as was in the days of Lords Amherst and MacCartney. These men refused, and sooner than do so, would sacrifice every thing rather than yield to it, and if the same high minded policy were adopted in Burma, we would not have the degrading spectacle of an Englishman paying the same homage to an ignorant man that he does to the Deity.

That Colonel Fyche had to obey orders, there is no doubt; but that he also would have attained his object, if he had not been interfered with from head quarters, there is also no doubt.

The arranging and carrying out the terms of the treaty and the difficulty afterwards of obtaining the sanction of either Sir John Lawrence or his weak Council, must be fresh in the minds of every one interested in the expedition. The vexatious delays and luke-warm support, which characterized the policy of the Government, would have damped the ardour of any one less interested in the welfare of Burma than the Chief Commissioner, and the whole affair would have been burked in its infancy.

We all know that, when the Chief Commissioner first arrived in the Province, how anxious he was to visit the Capital and have the treaty passed. We also know how with a perversity most unaccountable he was stopped from Head Quarters, and months passed over before he had *permission* to lay before the King the Treaty of commerce proposed. That Burma, and the progress of Burma are distasteful subjects to the Indian Government, is one of those strange paradoxes that it is difficult to understand or find a reason for; and it is certain that if a tithe the interest manifested in other and more remote Provinces of the Empire, was excited in behalf of *Burma*, it would more than amply reward the labour of statesmen, and sensibly increase the revenue of the State.

Outlets for our increasing commerce should be the primary consideration, and everything should be made subservient to it. Railways, Telegraphs, Roads, Bridges, Factories, and facilities for pouring in our goods, should have a far greater weight, in the councils of wise men, than the prejudices and superstitions of semi savages, who own an equivocal allegiance to a despot, whose only policy is the amassing of riches, the propagation of abominable Idolatrous superstitions, and the gratification of selfish and sensual indulgences.

The Chief Commissioner, in his up-hill work of starting the Bhamo Expedition, solicited and obtained the apparently active co-operation of the King of Burma. Listening to the arguments and suggestions of Colonel Fytche, he gave orders that one of his Steamers should convey the party to Bhamo, ordered the Ministers, Woons, and officers to give us every facility in passing through the country; at the same time secretly doing every thing in his power to counteract what he had done, and so arranging it, that even assassination was to be resorted to, to prevent our return, sooner than the expedition should succeed. Of this we have ample proof, which will be shewn at the proper time and place.

With the passive want of cordiality of our own Government, the restrictions and cautions conveyed in the instructions to the Governor of his Province, and to Capt. Sladen, the Head of the Expedition, it is surprising that the whole affair did not collapse at the beginning.

But the dawning of a new Era had commenced. The inauguration of a new policy had taken place, a firmer hand had taken the helm; and the peace, good will, and prosperity, which Sir Arthur Phayre had been, for years of most laborious toil, promoting throughout this fair province of British Burma, was now about to receive confirmation and strength from his successor, by the firm manner in which Colonel Fytche established his policy and carried out his projects for the welfare of Burmah, and this without endangering the Political relations of the different Governments, guided at the same time by a sincere desire to promote the interests of the community without wavering, confident that in the future his work would be appreciated.

The increased prosperity of a country, is one of those evidences (that there is no controverting) of a good Government; and this prosperity is founded upon the confidence of the people. These incongruous Tribes, with different tongues and creeds, who form the great bulk of the population of

Burma, and to whom self interest, next to personal safety is the first consideration—that these appreciate good Government, it is only necessary to listen to the severe comments passed on the Burmese King and Government, where they have the King entering into trade relations with the people, buying several lakhs of Rupees worth of goods from Merchants or others, and serving them out for pay to his miserable troops and followers—who afterwards, require to go into the bazaar and sell these articles again at half price, so ruining all trade transactions and destroying all confidence in the ruler, or government of such a country.

The national calamity of a ruler using his authority for the purpose of subverting the legitimate channels of commerce, is strikingly evinced by the conduct of the present King of Burma, whose grinding and oppressive government of his own people, results in this new method of bringing ruin and loss upon all engaged in commerce.

That the “conciliatory policy,” which has been tried so long, has signally failed, no reasonable person can for a moment doubt. And it has become a question what steps ought to be taken to ensure the terms of the Treaty being faithfully carried out by his Golden Footed Majesty. This treaty, up to the present time, has been a dead letter, as far as the Burma Government is concerned. On the part of the Burmese authorities, I believe there has never been any intention, and there certainly has never been any attempt to fulfil the terms of the Treaty.* It is for our rulers to decide upon the means we must employ to teach the King that forbearance is not weakness, and that solemn obligations once entered into with us, cannot be ignored with impunity. From the extortionate duties, from the Government monopolies, from the grinding taxation, from the corruption and briberies that exist, and from the cruelties and oppressions that daily transpire, (boys of tender years and infirm old men being flogged to death in the streets, or publicly crucified with a barbarity that beggars description), from the guild of brokers, who rule the markets according to the orders of this King or his Ministers,

* Their disregard for treaty obligations, and contempt for our Envoys, is as strongly manifested as ever it was; and the inherent cruelty of their nature has not changed since the time they imprisoned and tortured Dr. Judson and Gunge, down to the late dastardly outrage on Messrs. Oliver and Walker.

so that no one can buy or sell only through these brokers, from the determined opposition to all progress manifested throughout every branch of this corrupt, debased, and cruel Government to every kind of legitimate trade. Merchants find their hands tied, their operations limited, and their trade languishing. It now remains to be seen whether a new policy, and one more in accordance with Public feeling ought not to be adopted. That it will come sooner or later, must be patent to every one; and it is for our rulers in England to take into consideration the growing power of the French in Saigon, and the Americans in China, with Russia on the north, with her insidious advancement in a southerly direction. These considerations should have influence in the councils of those who have the welfare of Burma and China at heart, when they are permitting a man to govern a country whose people look to the prosperity of British Burma and to the safety, security, and justice which the people there enjoy. That they contrast it with their own demoralized rule, and sigh for the day when they shall become British subjects is no secret, it is canvassed openly in the Bazaar and in the streets, "When are the British coming." This is no idle tale, but one which those who are conversant with upper Burma relate as an every day fact. Before concluding these few introductory remarks, we would observe that much public money has been spent upon expeditions, whose objects have been of infinitely less importance than the present one, and it is questionable, since the advent of Her Most Gracious Majesty, Queen Victoria, if any Expedition, which has had solely for its object the extension of Commerce and good will among the people, will have greater results in the future, than the Bharno Expedition of 1868. Organized, carried out, and brought to a successful issue at these ends of the earth, it may prove to be the one distinguishing act with which our present Governor's name will be associated in after life.

In the course of organizing the Bharno Expedition, it was agreed that the commercial interests of Rangoon should be represented, for the purpose of obtaining as much informa-

tion as possible upon commercial matters, trade, population, exports, imports, &c.; in fact every thing that could convey some knowledge or idea of the *terra incognita* beyond, and be useful afterwards. The Chamber of Commerce of Rangoon was represented by Theodore Stewart, Esq., of Akyab, a gentleman of considerable experience; the other section of the Mercantile body appointed the writer their Agent.

The party consisted of Captain Sladen, the British Agent at Mandalay, as the head of the Expedition, Captain J. M. Williams, Engineer, Dr. Anderson, of the Museum in Calcutta, as Naturalist, Theodore Stewart, Esq., Commercial Representative, Alexander Bowers, R. N. R., Commercial Representative, F. N. Burn, Esq. Interpreter, Jemadar Mahomed Ali Khan and 50 Rank and File, of the Rangoon and Prome Police Force.

The surveying staff being about a dozen, more or less, the Doctor's collecting party amounting to some half a dozen or so, the whole party consisted of between 80 and 90 men.

In the attempt to convey information regarding our proceedings during the last six months, this report must necessarily assume a narrative form, in which will be described first, the countries and states the Expedition passed through, the characters and climate of these countries or states, the people with their probable population, their habits and customs, their agricultural and commercial capabilities, their rivers, roads and facilities for trading operations, and the impressions formed during the progress of the mission. To this will be appended a price current of all the articles that came under my notice together with route maps, &c.

A. BOWERS,

LIEUT. R. N. R.

CHAPTER I.

DESCRIPTION OF THE COUNTRY.

The object of the expedition as is well known, was the re-opening of the old trade routes between Bhamo and western China, that have been interrupted since the years 1854 by the rebellion that has since then convulsed that unhappy Empire, paralyzing, to a great extent, the enormous trade that used to flow from the rich and fertile valleys of Yunan and Szechuen. That the suspension of this trade is but temporary, we have only to look at the efforts made by the Chinese themselves to restore order, and revive that commercial spirit, which is inherent in that eminently enterprising and highly industrious people.

There is no doubt that, with the elements of discord that have spread throughout China, our trade relations with them would have ceased long ago, had it not been for the active co operation of our government in fostering the trade, and protecting their seaboard, which they themselves were totally unable to do. We feel convinced that if a thousandth part of the same protecting influence was extended to the western coast, through Upper Burma, it would amply reward any Statesmen who would interest themselves in bringing about a better state of matters. When it is considered that of the 30 millions of people of the Yunan and Szechuen provinces, who have to send their goods some 1,200 to 1,500 miles before they reach any of our ports on the east, and that here in Bhamo the distance between the Irrawadi and the Yang tsee kiang is only 480 miles, and the actual distance between the Provincial Capital of Yunan and Bhamo, is only 230 miles, the advantages of having the route opened, must be apparent to every one. And when it is further considered that the immense advantages Rangoon possesses in a geographical point of view, first, as regards distance from home, which would be reduced one third at least, in the passages of our ships, then as to the risk connected with a voy-

age to China, it is only necessary to look at the increased premiums of insurance on all property that goes or comes from there. Besides, Rangoon has advantages which no other port possesses in the east. It is easy of access, the river is safe to navigate, rarely ever any accident to ships takes place, although hundreds of deep loaded vessels leave it every year with rice, besides, it is only some 25 miles from the sea, and what little dangers there were to ships making the port, are now obviated by the splendid lighthouses in course of construction, and so placed by the admirable arrangements of Colonel Fraser, C. B., R. E. as to make the approaches to the Rangoon river as easy at night as by day. There are no greater advantages conferred on commerce than lessening the risks of it, and Colonel Fraser merits the gratitude of every seafaring man for the great exertions he has made, and is making by carrying out the wishes of the Indian Government, in rendering the avenues to British Burma comparatively easy, and reducing the risks of the navigation to a minimum.

The first portion of our Journey from Bhamo was to the village of Tsiccau a distance of some 15 miles, from thence to the base of the hills the distance is from 7 to 8 miles, from thence to Pooline village is from 4 to 5 miles, from Pooline to Ponsee is about 14 miles. It was at this last named village which may be termed the extent of Burmese Territory, that we were detained two months by the intrigues of the Burmese authorities as will be explained in the sequel.

2nd From Ponsee to Momien, about 90 miles through Sanda, Maingla, and Nantin valleys, in Shan and Chinese Territory now under the Panthay rule.

3rd Returning to Manwine from Momien through the Nantin Maingla, and Sanda valleys 78 miles.

4th Crossing the mountains that divide Hotha—Latha district from the Sanda valley, and descending to that town the distance is from 15 to 16 miles.

5th From Hotha through the Latha district over the Kakhen mountains. Through the Tsaubwa-ships of Nampouk Ponsee or Ashan, Loelong, Matan, and Cowlee to Tseeing on the banks of the Taping, distance traversed about 60 miles. This latter distance might have been shortened some 15 miles but on account of a detour from the direct route that was made by Captain Sladen, for the purpose of visiting the chief places of some of the more influential of the Tsaubwas, this part of the journey was protracted a day beyond what it might have been.

The country between Bhamo, and the base of the hills is almost a level, with a very little undulation of from 7 to 10 miles in extent. This part is partially inundated during the rains, is excellent paddy land, and according to tradition had at one time, been all under cultivation. The indistinct traces of large towns and villages, which are now seen scattered here and there over the plain go far to give weight to the truth of the tradition, but whether from the indolence of the people or the frequent raids of the tribes who inhabit the mountains, the plain is now a wilderness and long grass and jungle have taken the place of the rich produce while the Tiger and wild cat roam undisturbed through the places that were once inhabited by a numerous and prosperous people.

Good roads radiate in all directions from Bhamo to these mountains, and although at the present time sadly out of order in many places, yet with the aid of a few light bridges they could be made passable at any time of the wet season.

The Kakhen mountains rise from these plains to an elevation of from four to seven thousand feet, running in a northerly and southerly direction and nearly parallel to the bank of the Irrawadi. These mountains form a formidable physical barrier to intercourse with the Shan states and Panthay Chinese territory, and were the people who inhabit these districts disposed to be unfriendly, they could raise serious obstacles to all progress in that direction.

This belt of mountains running far north and south is about from forty to seventy miles broad on an average. The hills are richly wooded to their summits without the dense jungle that characterizes the mountainous regions of southern Burma. Nor have these mountain ranges the acute ridges which are the distinguishing characteristics of the more southern and less elevated regions of lower Burma. Many are finely rounded and have most beautiful slopes, and the valleys are capable of producing any kind of vegetation. The climate is cool and salubrious. Fruits and potatoes grow in wild abundance, peaches, apples, cherries, strawberries and raspberries are seen scattered over the hill sides, perfumed plants of every kind and description grow wild. The oak and fir are occasionally met with in the higher regions, the teak and pingado scarce and widely apart.

Numerous Kakhen villages are scattered along the sides, on the crests, and in strange out of the way places, with roads leading in every direction to and from the villages. These paths are rarely seen covered with grass and are at all times easily distinguished, being very bad in many places, steep and nearly perpendicular in others, yet the hardy mules that these mountaineers employ get over them with facility carrying burdens of 50 viss, (about 170 pounds) and climbing the steepest places with an agility and endurance quite surprising.

Nearly at right angles to the range of the Kakhen mountains and running in an E. N. E. direction is a succession of mountain ranges averaging from 5 to 10 miles apart and extending far to the north and south of Bharno, and rising from eight to ten thousand feet. These mountains form an elevated plateau of which a succession of elevated valleys forms the base. Through these valleys run the different affluents of the Irrawadi, some pouring directly through to the river. Other valleys being more elevated and the water-shed and area less, have minor or secondary streams that find their way through the Hills and are lost in the larger tributaries. The Taping river is one of the principal streams extending far east, it pours through a gorge or pass

at the head of the Sanda valley, then finding its way through the Kakhen mountains, it pours over a rocky bed with a noise like thunder, and finally assuming the proportions and character of a large river empties itself into the Irrawadi about three miles to the north of Bhamo. The little stream of Namsa, that runs through the Hotha valley further south, finds its way through the Hills on the left side of the Sanda valley, and emerges on the Taping a few miles below Manwine. These valleys differ in length. The Sanda valley is about twenty five miles long, and is broken by a spur or promontory that narrows at its head. Beyond this spur is the Maingla valley, being a continuation of Sanda, some seventeen or eighteen miles long. At the head of this Maingla valley rising about 2,000 feet from the plain, is the Maupoo range extending in a northerly and southerly direction similar in character to the Kakhen mountains but very much narrower. This Maupoo range is divided from the Shamalung Hills by the Taping or rather the Tawo which is the name of the river higher up.

The width of this Maupoo hill or range is about ten miles and the top is quite a table land, with little hills rising from it to the north. Until very recently this has been in a high state of cultivation as the terraces and fields bear evidence. On passing the Maupoo range we descend into the Nantin valley. More elevated, not so long and much narrower, this valley is only about twenty miles long, and from one and a half to two miles and a half broad—the head is blocked up by a volcanic range similar in its character to the Kakhen and Maupoo ranges, but much more irregular, so that in crossing this range at an elevation of some seven thousand feet, it is difficult to trace that peculiarity of direction, which is so strikingly observed in the others that we crossed. This range is about eight miles in extent descending into the Momien valley. On the east we again find that this valley has not that parallelism that is the characteristic of the other two, but is more of an oval elliptic shape with the nodes of the ellipse in a north and south direction, Winding through this valley and skirting the N. W. wall of Momien is the Tawo much diminished in size but very rapid,

Half a mile from the city this stream pours over a rocky precipice a hundred feet high, the noise and mist rising from this beautiful water-fall is seen and heard some distance off. It then finds its way in a most tortuous manner and emerges into the Nantin valley, then passing through it at a much less rate, it again cuts its way through the Maupoo range and finally enters the Sanda valley.

Nothing could exceed the beauty of the scenery of these valleys, the rich pasture land on each side with their gentle slopes give them much of an English character. The Nantin valley has some striking peculiarities that we did not notice in the others. Looking from the elevated Maupoo range the valley presents the appearance of having been at one time an immense lake, with numerous abrupt promontories and headlands jutting out at regular intervals. These promontories form deep bays and indentations throughout the whole length of the valley, are richly cultivated, rise to an elevation of from two to three hundred feet above the valley, and take the shape of nearly a dead flat on the top, this flat extending to the distance of some half a mile to a mile, reaches the foot of the mountains that tower from one to two thousand feet above them. Many of these elevated regions are terraced to their summits and appear as if it had not been long since they were well peopled. On each of these headlands and also at their base, are or were large flourishing towns at distances of from a half to two miles apart, a great many of these towns are now in ruins or partly destroyed. At the foot of these promontories the valley stretches across nothing but an immense paddy field, with the river winding through it. On the east side of the Maupoo range, the river passes through a gorge of great beauty some half a mile long by about a hundred feet wide the rock rising almost perpendicular on both sides to a height of some two or three hundred feet; at a less elevated part of this gorge there is a chain bridge thrown across at a height of some sixty feet from the surface of the river. The bridge has strong masonry abutments on each side and is suspended from them. These mountains are thickly and the valleys densely populated, villages are seen in every direc-

tion on the hills, and little towns are situated within a short distance of each other in the valleys, the only indications of the approaches to them being the vast bamboo groves that surround them. These from their great height and density form an effectual screen from the sun, a stockade for their cattle and an excellent protection from the raids of dacoits who frequently make descents from the hills. The slopes and mountain part are inhabited by Kakhens or Singphos, and this people of whom there are various tribes cultivate the highlands merely sufficient for their own wants. The fertility of these hills and valleys exceeds anything we have ever seen. The roads are good in the dry season, but it is difficult to get over the more mountainous parts during the rains. Leaving the Kakhen hills the roads pass through the Sanda valley on both sides of the river then up a very steep ascent on the west of the Maupoo range and into the Nantin valley, passing close to some boiling springs which are situated about half way between Nantin and Momien. These springs boil up and roar with great violence so that the noise of them is heard some distance off. The country beyond rises and becomes more arid in its character, the road winding round the bases and over the crests of a series of small hills, and through the *debris* of an extinct volcano until the valley of Momien is reached. The valley of Momien is about five miles across, with high mountain ranges rising from it to about two thousand feet. At the foot of these hills and along the whole of the valley are scattered large towns and villages, now partly in ruins and in a great measure depopulated from the recent disturbances that have shaken the Chinese Empire from one end to the other.

The fine situation of Momien is all the more striking, as before descending the hill, the vast paddy cultivation is seen to extend through the whole length and breadth of the valley. On the slopes of the hills with the slight undulating eminences, wheat and maize have been grown until very lately, the evidences of the ridges and fields still existing, but they are now grown over with grass and clover, forming a thick green sward.

The City with its immense suburb partly in ruins, the thousands of grave-stones in every conceivable place and position, the river skirting the N. W. side of the City, with its pretty stone bridges thrown over at intervals, finally pouring down in a cataract of a hundred feet high, is a sight once seen never to be forgotten. The distance from the hill to Momien is about one and half miles and the descent easy. Returning from Momien by the same route we arrive at Manwine and make arrangements for crossing into the Hotha valley to the south, Crossing the Taping in boats we flounder through a sea of mud for about half a mile, the ponies and ourselves running the greatest risk of being buried there. Leaving this the ground begins to rise until we cross the ridge that divides Hotha from Sanda, at a height of about 3,000 feet, the road bad and very much cut up by the heavy rains, while as usual in these regions it crosses the highest and most inaccessible part of the range. Marble is seen scattered about on the sides of this hill, and the impression made is that a great portion of it consists of marble. We cross the ridge and get a view of the Hotha valley some four miles distant, similar in every respect to the Sanda valley but elevated above the Sanda from one thousand to fifteen hundred feet, this valley is about sixteen miles long by from 2 to $2\frac{1}{2}$ miles broad. At the foot of the hills it is much prettier, but the villages and towns are not so numerous as in the Sanda valley. It is bounded on the east by the Shamalong range before mentioned, and on the west by the Kakhen mountains. The Namsa is a small secondary stream very rapid in some places, running through the valley and takes its rise in the Shamalong range and finding its way through a gap in the mountains between the Nampouk and Latha district is lost in the Taping. The roads being paved near the towns with granite and igneous slabs are in good condition, the bridges are broken down in several places by the late excessive rains, but although out of repair in some parts, there is nothing to prevent loaded mules traversing them in the wet season. Numerous drinking fountains of stone are seen near or at the villages, they are arranged with great taste and some of them bear evidence of great antiquity. Leaving

the valleys we ascend the Kakhen hills by a tolerable road and cross this part of the range. We find it similar in character, but higher than the more northern route, from which we are divided by the valley of the Taping. The roads in some parts of this journey were very bad and out of repair, although attempts had been made at repairing the worst places before we came. This latter part of our journey was protracted two days longer than it might have been, on account of the wish of the Hotha Tsaubwa that we should visit Matan and some other principal Tsaubwa-ships on or near the old China Ambassador's route. Although it was considered a great hardship at the time, yet Captain Sladen would not lose the opportunity of making friends with the man whose father had stopped and plundered the last Burmese mission to China. The other chiefs in the neighbourhood acknowledge the Matan Tsaubwa as their head, and would be influenced by him, it was therefore Captain Sladen's policy to make a fast friend of him.

Descending the range on the west side of the Kakhen mountains we strike the left bank of the Taping from twenty-five to thirty miles from its mouth. Following this bank for about three miles we again leave the bank of the river across a narrow spur of land with a moderate elevation, and finally reach a little stream called the Nan-Thibet that finds its way through some crooked places to the Taping. Crossing this tributary (which was both deep and rapid) by raft, we again cross another moderate elevation and traverse a narrow spur of some $3\frac{1}{2}$ miles in extent, finally striking the Taping a little above Nampoung village, where the Burmese officials were ready with boats to take us to the other side, we cross and take up our quarters at the village of Tseeing for the night and hence to Bhamo in boat some twenty miles distant.

CHAPTER II.

CHARACTER AND CLIMATE OF THE COUNTRY — DESCRIPTION OF

MANNERS AND CUSTOMS OF THE PEOPLE.

The richness of these hills and mountains is only surpassed by the amazing fertility of the plains, nature seeming to have lavished her choicest gifts in every possible way and direction, the only exception being the small volcanic arid patch between Nantin and Momien, and that only some three or four miles in extent. The climate throughout is excellent, the temperature being so equable, averaging from fifty to seventy Fahren. No epidemics as far as inquiries went seem to have visited them, excepting small pox. Eye disease is prevalent, and this chiefly confined to the women. In the higher regions of Momien, *Goitre* is very common, every tenth person almost being afflicted with it. They have no cure for this disease, as in most cases it seems to be hereditary, even the young showing incipient signs of it.—Skin disease is also prevalent, this may be attributed to the natural horror the Chinese have of water, their only method of performing their ablutions being with a small basin of very scanty dimensions and a dirty rag of some few inches square, bathing being an operation rarely indulged in by the men and scarcely or ever by the other sex, at least as far as our observation went. So numerous were the cases of skin and eye disease, that when we arrived at a station Dr. Anderson was besieged and a great deal of his valuable time occupied in performing operations, the fame of his wonderful cures having gone before him, so that in addition to his own work, all the Lazars of the surrounding districts were attended to. This had a most beneficial effect, and although we have rarely ever seen any instance of Chinese gratitude, yet these people seem to possess it in a limited degree. They used to bring little presents of fruits and fowls to the doctor, who invariably

returned them, telling them what he did was not for payment. It was a work of no ordinary difficulty both for Captain Sladen and the Doctor, as Captain Sladen had to do all the interpreting and this so continually, and with such patience that it became exhausting. It was a relief for us to get on the march again, as latterly the crowds became so persevering and importunate, that their own authorities would only permit those to enter who were really very sick. This gave considerable relief to those gentlemen, as many times during a discussion with some important head man, Captain Sladen had to break off and describe the diagnosis of the disease of some suffering patient who was then under the doctor's care.

We shall now proceed to give a description of the people that we have been sojourning among for so many months, and of whose habits and customs we have had an excellent opportunity of forming an opinion. The Kakhens or Singphos inhabit the mountain regions before mentioned, occupying the more elevated portions of them. There are three distinct races of these Kakhens or Singphos. There are the Paloung Kakhens, a numerous and influential people who occupy the more southern mountains from Bhamo, and from all accounts, possess the Hill districts between Mandalay and Momeit a town about seven days march to the south of Bhamo. The Leesaws are another and more distinct race, inhabiting the hill regions over the Shan valleys and extend far to the Eastward, this tribe is not so numerous as either the Paloungs or Kakhens, and appear to be much milder in character. There is also another tribe called the Meruo, scattered all over these hills, but of these we know little or nothing; they are not numerous and from all accounts appear to have emigrated from the west. The Kakhens or Singphos are by far the most numerous and influential of all the hill tribes in and about the regions we passed through. They are rather below the middle size, and neither attractive nor repulsive in the general expression of their features. They partake in a great measure of the distinctive marks of both Chinese and Burmese, are simple in their habits, wiry in their physique, and are ca-

pable of great endurance. Their dress is the short petticoat trousers of the Chinese, coming down as far as the knee, with a loose Chinese jacket of cotton cloth, and a turban loosely wrapped round the head. They are generally armed with a long sharp dah and a spear, and, with a little bag (containing all their necessities) slung over their shoulders, these men will undertake long journies on even dark nights, on the shortest notice and without further preparation. There is much that is good and much that is the reverse in the Kakhén character, and we have no doubt that with proper examples and incentives to industry this could be made a faithful and industrious people. The petty oppressions (which we have had opportunities of witnessing) of the Burmese, induce frequent reprisals on the part of the Kakhéns and deadly feuds are being continually engendered and fostered which a wise and prudent Government could put an end to in a very short time, if they had the welfare of the people at heart. Acknowledging as they do a sort of allegiance to the King of Burma, a little judicious treatment would make them good subjects, while from the manner in which they are at present treated by the Burmese, they are their bitter, vindictive and treacherous enemies. The Burmans however seem not to be able to rule in any way but according to their own traditions, *viz.* by a system of double dealing and corruption. That seems to be their natural forte, and to this bad eminence they have only attained after long years in the practice of deception.

The Kakhéns bring their little produce from the hills and barter pigs, fruits, rice, potatoes, opium, &c., for salt, cowries, cotton, Turkey red cloth and some white long cloth, this last in small quantities.

The sale of cowries is carried on largely at Bhamo, they are used mostly for adorning their women, and are arranged in a broad belt of some four to eight inches in width which is tied loosely round their waist over the skirt. Some wear them round their necks, and others sew them round the bottom of their jackets and over their shoulders and in all kinds

of ways which female fancy suggests. The Kakhen women do most of the out door work such as cutting wood (which they frequently carry from great distances) bringing water, planting the paddy besides all the in-door work of looking after their children, cooking their food and other household and domestic arrangements. Weaving also forms one of their employments the mode of manufacture of their cloth being very similar to that by which sailors work mats on board ship.

They are very far from being cleanly either in their attire or person, their dress is very picturesque, and as long as they are at a distance it is most interesting, but on closer inspection the interest ceases, and we are left in doubt as to what period of her existence, either the wearer or her garments have suffered the application of a wash. The dress is nothing but a short kilt, or kirtle of very scanty dimensions rarely coming below the knee, a short jacket covering the arms and breast, leaving the lower part of the stomach quite bare, and strings of cowries and bamboo rings round their waists. The married portion wear a head dress or turban, the young ones never, but simply cut the hair which in general, comes low down on the forehead, from over the eyes. The rest is left unkempt and unshorn and from long exposure is brown, and in some cases grey. They also wear necklaces of beads, the more wealthy of them have silver rings of large dimensions round their necks, and silver cylinder shaped ornaments for the ears. Some of their ear ornaments are oblong shaped and flat with a piece of red cotton cloth attached to them. They are very fond of their children but from the squalor and misery that exists, and the imperfect treatment of women in child bearing, numbers of them die at an early age. The girls and young women are exceedingly fleet of foot and with their long hair streaming behind, and scanty petticoats, bound along the roads and through the woods with the agility of young deer. They are clean limbed, finely formed, and some of them particularly good looking. Some are very fair and well favoured, and were it not for their uncleanness would be interesting. The Kakhen women are made to feel that they are inferior, by the drudgery of work they are

employed in every day. The men on the other hand do all the ploughing and reaping. The grinding or husking of the paddy is also done by the men, but beyond this and the care of their mules on a journey, they do not care much for any other work. They also look after the cattle, of which there are some very fine specimens. Buffaloes and bullocks are bred by them, but more frequently stolen when they get a chance—sometimes they hunt, but information on this point was considered vague and not to be relied on. The villages of these Kakhens are a number of straggling houses built generally in some glen, the Tsau-bwa's house occupying the more elevated position. The houses are long and low thatched, the eaves of the roof coming to within a few feet of the ground, the length of each house being from 100 to 200 feet. The front part of the house is set apart for the cattle, this enclosure being from 40 to 50 feet, the inner part of the house is partitioned off for the household, one room in the front being set apart for the use of strangers, and called the stranger's room; the underneath part is occupied by pigs and fowls, the whole being surrounded with a frame work of bamboo. This is more for the purpose of preventing the inroads of wild beasts, which sometimes, although very rarely, make a dash and carry off some of them. The dirt as far as we could observe is never taken away and the stench arising from the proximity of cattle, pigs and fowls is sometimes very bad, almost unbearable.

The sites of these villages are invariably selected near or at some hill stream, the adjoining slopes and knolls being brought under paddy cultivation by scarping them into terraces. These are from 10 to 12 feet broad and generally of a uniform depth of from 2 to 4 feet, rising one over the other. In many places there is presented the appearance of a vast amphitheatre, the arena terminating at some stream that runs past the foot of the whole. When the season for ploughing arrives, the little stream above the terraces is dammed off, and the water directed into the upper terrace, the superfluous water, finding its way down to all the others, finally joins the stream again when the whole is watered. This is done in the most simple manner, and as these streams never dry up, they can regulate the supply of

water at any time, but if a drought is anticipated the water is turned on and the whole inundated. What they dread most is excessive rains, when this occurs the paddy is very weakly and the yield scanty. To compensate for this loss they plant again, and get in another crop before the setting in of the following wet season.

They are kind and hospitable to a degree, when they become acquainted, but jealous and suspicious of strangers at first. They seemed grateful for the presents Capt. Sladen made them, and prized beads and cloth most of all. Small cheap looking-glasses also were eagerly sought after, the men hanging them to their breasts as ornaments, and appearing to be highly delighted with them. They are very excitable in their character, and think little of using their long keen dabs on the smallest provocation. The women manufacture a kind of liquor called *shroo* something in taste like very small beer. The manufacture of this beverage being one of the accomplishments by which a Kakhen woman is recommended as a good house wife. Samshoo is also drunk freely, this is obtained from the Chinese in the plains who drive a lucrative trade in this article. They use tobacco and opium freely, and so also do the people throughout all the Shan states and in Chinese Panthay territory, but in no case have we ever seen any of the pernicious effects of this last named drug, which appears to debase and demoralize the opium smokers of the eastern coast of China. That the drug has been in existence long anterior to our knowledge of China, there is abundant evidence to prove and it is one of the popular fallacies of the present age, that it was first introduced into China through our means. We have much to answer for, in other matters as a nation, but in regard to the cultivation and use of this drug our impression is, that in common with many other notions we have derived our knowledge from the Chinese themselves. Opium manufacture we conceive has found its way from the east over the mountain ranges between India and China, being well known in all these intervening parts through which travellers have passed. From the Chinese writings, from their

sculptures, carvings, and paintings, which bear evidence of great antiquity, it is proved that the poppy cultivation in China has been known from the earliest times.

The Kakhens are governed by Chiefs, (or Tsaubwas) as they are termed, who have each a hill or district from which they derive their title and name. They have absolute power over their particular district but in no case have we ever seen it used arbitrarily or oppressively. These Chiefs have subordinates called Paumines who advise and assist the Tsaubwa in his government. These Paumines are generally selected from among the head men of the district and the elders of the people. Avaricious and sordid in many instances, both Tsaubwas, and Paumines have not always correct ideas of right and wrong although the preponderance is in favor of those who wish to do right. The Kakhens have no written language, and as far as we could learn the Paloungs and Leesaws are equally destitute. They have a very imperfect idea of the Diety, their worship being confined to a species of demonology or Nat-worship, these Nats or spirits, who are supposed to be both good and bad, occupy certain hills and places. Every village has also its own local Nat or guardian, some grove of bamboos or clump of trees being assigned to them near each village. These groves are held particularly sacred, and offerings made in them at certain seasons. They have no priests, but there is a wise man whose duty it is to invoke the aid of the spirits on occasions of great importance. This man is called the Meetway, and the invocation takes place invariably at night time, when this Meetway retires into a corner of some house set apart for the purpose, and begins a low chant gradually rising in tone, until he is worked up into a state of incipient madness. When he arrives at this stage the Nats are supposed to communicate with him either for good or ill. Our impression was, that the business was not genuine, as they generally contrived to get the Nats to agree with their own previous wishes and arrangements. They have a great feast once a year, at which they slaughter bullocks and drink samshoo until they get into a great state of excitement, and during the continuance of these orgies (which last for several consecutive nights,) the

most disgusting scenes are exhibited we were told. They invariably sacrifice a bullock on any great or important occasion, such as a marriage. This ceremony of Marriage being performed by the bridegroom bringing presents and laying them at the door of the bride's parents, the bride being kept a few days in seclusion. The day of the marriage is celebrated by the slaughter of as many bullocks as the position of the bridegroom allow.

On these occasions all hands generally get drunk. Such is our experience of Kakhen manners and customs. That they are a wild and fierce people there is no doubt, but at their wildest and fiercest, capable of being controlled by firmness, kindness and tact. The Shans are similar in many respects, easily excited but much milder, and on the whole a quiet and inoffensive people, they are much more numerous than the Kakhens and purely agricultural in their occupation. They are invariably well dressed, living in houses made of brick and tiled, their proximity to the Chinese border and the sprinkling of Chinese amongst them, have induced a much higher degree of civilization throughout, than even we expected to meet. Strong and healthy in appearance, with rather a pleasing expression of countenance, industrious and frugal in their habits, the half civilized Shans of the Sanda, Hotha and Mowoon valleys will bear comparison with the occupants of European valleys, who have had for many centuries the advantages of western civilization and education. Their towns and villages are surrounded (in addition to the bamboo grove already mentioned,) with walls of sun-dried bricks about eight feet high, with gates at the principal outlets of the place, the houses are all of one story and have a great resemblance to those of the Chinese, some of them curved on the roof and others quite straight. Their principal thoroughfare is generally narrow and in some cases badly kept, and paved either with large pebbles or granite slabs. The Shans have a great deal of the Chinese in their nature, having all the industrious habits of that people, with a little of their grasping disposition, but as far as we have seen, true to their engagements and faithful to their contracts, although we had evidences

of pilfering among the Shans as well as among the Kakhens. Their women who do all the in-door and much of the field work, are strong and healthy, fresh looking and very fair, fine specimens of Eastern female beauty. They dress very curiously and neatly, having for a head dress an immense turban, similar in shape to what a Parsee gentleman wears but longer and much broader. This turban is very neatly done up and ornamented with flowers by the younger portion of the sex. They wear a loose jacket closely fitting round the neck and fastened by a silver enamelled buckle. These jackets are of various colours, white, red and green, being mostly used by the better classes, and blue that most worn by the common people. The jacket comes below the waist and has generally a red or yellow border. They wear a petticoat of thick cotton stuff, and over this they have an ornamented dress or skirt, which is very neatly embroidered for about a foot at the bottom. There are several narrow tucks in the skirt, and it bears a strong resemblance to, but is not so long as the narrow dresses of English women of the early part of the present century. They also wear ornamented leggings with garters below the knee. These leggings extend to the instep and have the appearance of trowsers. They also wear finely embroidered shoes or slippers turned up at the point, but most frequently prefer going bare-footed—their ornaments are silver bracelets of large size, and carved or enamelled silver cylinders of various length through the ears. Some of the more wealthy wear silver rings round their necks, but this custom is mostly confined to the Shan women of the Hotha and Manwine valleys.

The district is governed by a Tsaubwa who owns a slight allegiance to the Panthays, paying them a tribute of rice every year. There are Tomoons or head men who are subordinates to the Chief, and who collect the revenues for him. Each Tsau-bwa is independent of the other, but most of them are connected by intermarriages. Sometimes though rarely they fight among themselves. Their revenues are principally derived from a tax levied according to the means of the person taxed, amounting to

about 10 per cent per annum on all property and produce. They also derive a tax from the bazaar, which is held every fifth day, in all the Shan towns. The stall keepers, of whom there are many hundreds, each paying a small tax to the Tsaubwa. Their religion is Buddhism, partaking in a great measure of the Burmese form of idolatry, without the asceticism or bigotry of the Burmese priests. Their Poonghees drink, smoke, and do things that the orthodox Burmans would be shocked at.

There is a large Chinese element in all these Shan towns and their religion consequently is divided. There are the Temples with the images peculiar to the Buddhism of the Chinese, on the one side, and the Kyoungs where Gaudama is represented on the other. But their religious ordinances hang very lightly on them, and are mostly confined to periodical visits to the Kyoungs of old women and children who come with their little offerings of rice for the support of the Poonghees.

Their bazaars present a very animated spectacle. People come from all quarters to sell their little wares, Kakheus and Leesaws from the Hills find their way into the towns and place their stalls in rows, exhibiting their articles of produce or manufacture. Most of them are dressed in their best, and the large Shan towns on bazaar days have quite a gay and holiday appearance. The principal things bought and sold are articles of food, raw cotton, salt, gnapee, with sometimes a very small sprinkling of English goods. The Shans are kind to their children and like to see their women adorned. They are very docile and easily governed. They have a written language and sacrifice bullocks to the Nats whom they hold in great reverence. We saw no public schools in any of the Shan towns, and the impression left is that education is chiefly carried on by the Poonghees who teach the boys in the Kyoungs. All cases of litigation are decided by the Tsaubwa who receives gifts for doing so from both parties and his decision is final.

The next people to bring to your notice are the Panthays, whose acquaintance we made, and amongst whom we resided for

more than two months. These Panthays are Mahomedan Chinese, who have been at war with the Tartar Chinese for over fifteen years, and have succeeded in wresting from their former rulers a great portion of that vast Empire and are daily increasing in strength. Talifoo, in the Province of Yunan, is the capital where their King, Suliman the First, holds his court. This man has visited Mecca via Calcutta, and is a Hadjee.

The wealthy city of Momien was occupied by the Panthays some 7 or 8 years ago, and they are still spreading. At the time we were residing at Momien the immense city of Yunan fell into their hands, and the Proclamation (some eight feet in length) was placarded on one of the principal thoroughfares of the town. We believe that it will be difficult to stop the progress of this people. Unlike the Taepings, these Panthays try to restore peace and give confidence to trade wherever they conquer. This Panthay movement arose in the west of China about the same time as that of the Taepings in the south, but seems of a higher and more enduring character, for they have consolidated themselves into a government, and created for themselves a name, which is feared throughout China. Their Government is purely a military one, and all that can bear arms are soldiers. They have a close resemblance to the Chinese in appearance, and imitate them in many things. Their manners and customs shew their Chinese origin; like the Chinese in their Government and dispensation of justice, unlike the Chinese, in the mildness of their government and the mercy which tempers their justice; like the Chinese in their local administration, and domestic institutions, but unlike them in the moderation of their assessments on the inhabitants, and in the comfort and contentment that seems to reign in their households; like the Chinese they are dignified and cautious, unlike them in the total absence of that arrogant and assuming bearing, that characterized the Chinese officials of former years of the eastern coast, in their intercourse with foreigners; like the eastern Chinese they are suspicious and cautious, but unlike them their suspicions are dispelled by a frank open manner courteously accepting explanation, and expressing themselves sa-

tified when they see reason to be so: like the eastern Chinese in many respects, but differing from them in other this extraordinary people present a marked and favorable contrast to those Chinese with whom we have hitherto come into close contact. Their religion is Mahomedan without the fierce bigotry that we were led to expect, and which is one of the characteristics of this faith throughout India and Arabia. The city of Momien has only one Mosque and that built in shape and form to a Chinese temple without the idols. Some of these Mahomedans eat pork and drink Samshoo, although this is not common among them, they neither smoke tobacco nor opium, but chew a great deal of betel-nut, and of this they are very fond. They are not very strict in their religious observances as far as we could learn. They are very particular in their marriages, marrying their daughters only to those of their own faith. All their religious services are conducted in Arabic, their priests having a knowledge of this language. Arabic characters and mottoes are plastered over and hung up on the walls of their houses on strips of red or gilt paper alongside of characters and mottoes in Chinese. They do not keep their women concealed as is one of the rules of this faith, but permit them to go about as other people. The women have small feet and are invariably well dressed.

Each province is ruled over by a governor who has the title of "Ta Sa," preceding his name. There are eight of these governors altogether. The Governor of Momien's title is Ta sa Kone, his predecessor was called Ta Sa Pein. These titles are conferred only on men of great ability and courage. The people are kind and hospitable, and although we were thrown among them as perfect strangers, not a thing was left undone by them, which could contribute in any way to our personal comfort or safety. Their solicitude and anxiety in this respect took such a practical form as to banish every idea of its being strained or affected. As an evidence of this, when we were detained at Ponsee by the villany of the Burmese officials, Captain Sladen managed to get letters sent by the hands of some faithful Kakhens to the governor of Momien, Ta sa Kone, who immediately put in motion a large force and attacked a

notorious Decoit called Lee Site Eye, driving him from his strong position on Maupoo hill, burning and razing his town to the ground. This man a half Burman and strongly suspected of being in the interest of the King of Burma, and also in that of the Chinese at Bhamo, was the chief obstacle to our journey, and we knew that letters had been sent to stop us.

The Panthays lost a number of men in this encounter, but cleared the road, they also sent a strong guard to Maingla with two officers to escort us over this dangerous part, and it was on passing through Maupoo that we had an opportunity of witnessing the strong position held by this robber, and became aware of the difficulty in driving him out. Here was another guard sent to escort us, and every half mile or mile along the road there were Panthay guards planted with spears and matchlocks, until we finally descended from that hilly region, where it was supposed that numbers of Lee Sit Eye's men were still in hiding. Nothing could exceed the care of the Panthays for our safety. On leaving Nantin on our last march to Momien the usual precaution of posting guards was thought unnecessary, and such was their confidence that some of the officers took their wives with them. Nevertheless on turning an angle of the road about half way to Momien, the Panthay guard was fired into by Lee Sit Eye's gang and three men killed. Two were fine young Officers, and the third, a sick man, was speared in the litter in which he was carried. The loss of these two officers was very much regretted by Ta Sa Kone, and their wives being with them, the spectacle was very distressing to us, the poor widows having been in an instant plunged into the deepest affliction.

On nearing Momien the governor and his staff came out to welcome us, and had been waiting nearly the whole day. He had about a thousand men with him, and his reception was very cordial indeed, we were then conducted to an old Confucian Temple, fitted up and repaired for our use, on the out skirts of the City, where we resided for nearly seven weeks. Every eatable was supplied from the court although provisions of every des-

cription were very high, yet rice, salt, fire-wood and vegetables came regularly every day. Now and again a bullock would be sent, sometimes a few sheep or goats, and as many fowls as we wished.

Leaving Momien they conducted us safely to Nantin and from Nantin to Maingla across the Maupoo range. This they did without expecting fee or reward, and purely as an act of confidence of the large minded governor of Momien. If the annals of our intercourse with Eastern nations, and particularly China were searched, we doubt if there would be found a corresponding instance of such noble generosity as was evinced by the governor of Momien towards Captain Sladen and his party. The Panthays are a warlike people but anxious for peace, the country is unsettled from numerous bands of dacoits that make plunder their principal occupation, and keep the country in a state of terror.

The principal leaders of these dacoits are, a "Leo Quang Fung" formerly an officer in the Imperial Service, and Lee Sit Eye who belongs to Bhamo, his mother being a Burmese woman still residing there. The former of these leaders sent a messenger to Captain Sladen to open negotiations and offered presents, but Captain Sladen told the messenger to tell him that he could do nothing except through Ta Sa Kone the governor of Momien. Negotiations were then entered into between Ta Sa Kone and this Leo Quang Fung, the result being, that an agreement was come to and papers drawn out, and a district assigned to him to govern and collect duties. Through some misunderstanding the negotiations were broken off, this being the second time that this leader wished to join the Panthays but failed in doing so. Every thing therefore remained as it was before. With the other Dacoit (Lee Sit Eye) Ta Sa Kone declined to treat, and nothing but his utter annihilation will satisfy him. The consequence of the proximity of these dacoits, is, that a most beautiful country is almost desolate, and villages and towns are being in a great measure depopulated and ruined from the raids made upon them. These robbers carry their depredations nearly up to the gates of

Momien. Finding a refuge in the mountains with their booty, numbers are caught red handed, and pay the penalty with their lives, as no mercy is shown them by the Panthays. Every kind of trade as may readily be imagined is therefore stagnant.—All avenues and outlets from the great cities, being more or less insecure, the great bulk of the population have fled to other and more peaceful regions and there is little safety for either life or property, in consequence of these high handed robberies. The disturbed state of the country bears a great resemblance to that of Canton and Shanghai during the advent of the Taepings in 1850 to 1864; roving bands of dacoits driving the peaceful inhabitants from their towns and villages, who were glad to find a refuge in Hongkong, Canton and Shanghai, until the country became more settled. In Shanghai, particularly in 1863 in consequence of the great influx of Chinese, the price of land went up to fabulous rates, but when the country became settled in 1865 and 1866, the people returned to their places and towns. There they found themselves secure in consequence of the sudden dispersion and removal of the Taepings and the dacoits who followed them. Peace was restored, and to this restoration the great commercial crisis at that time may be attributed. The sudden depreciation of landed property, to in some cases a half of its value, caused a panic which only those who were in China at that time understood. From what we observed, we believe that the Panthay Government will soon be able to afford all needful security to the people, and when that is the case, population will again flock to these regions as was shewn in Eastern China when the Taepings were subdued.

One of the principal means of settling this Paradise of a country will in our opinion be a vigorous trade with the west, and of the benefits of this the Panthays are quite sensible and only too eager to promote. Commerce once commenced, it is the only thing that will bring peace and prosperity to them. The Tartar Chinese are much more numerous than their masters the Panthay Chinese, in the proportion of say three to one, and it does not much matter to the former *who* are their rulers (as they are a people easily governed) so long as

they have security for themselves and property. The Panthays are sufficiently tolerant to allow them to continue their old customs and religion, encouraging their trading operations, and doing all to render property and life secure. The extraordinary system of self-government peculiar to the Chinese nation, makes it an easy task for rulers to administer laws to a people who have an inherent love of order, and the Tartar Chinese although they may hate their conquerors are quite disposed to accept the new rule, and pay the same respect to the rulers that they did under the former *regime*. The Panthays do not take advantage of their power, but do all they can to protect their subjects and by keeping the dacoits in check, are trying to restore commerce to its old channels. This they have in a measure succeeded in doing, as Panthay caravans go yearly to Mandalay, the capital of Burma, with comparative safety. The people and government seemed very poor, but the Chinese never shew their wealth to any extent during troublous times, being content to take the outward appearance of poverty, and keep their wealth either hoarded or buried, limiting their transactions until peace is restored. In fact to use a homely simile the Chinese are like the snail which retires into its shell in the presence of danger and emerges again when the danger is past. Nevertheless under these untoward difficulties which prevent the development of commerce, and notwithstanding the almost certainty of an encounter with dacoits, these merchants undertake risks which would daunt less enterprising traders.

The trade between Talifoo, Yunan, Yunchan, Momien and Mandalay must be very remunerative, as in addition to the usual ten per cent import and export duties levied by the Burmese, these men travel with a strong escort, which adds much to the expense and diminishes the profits. The Chinese of that portion of Yunan that we visited bear a strong resemblance to their countrymen of the eastern sea-board, being keen traders. They will cheat and over reach if opportunity offers, and we should say are sometimes unscrupulous in their dealings. They drive a brisk business about Momien, and although robberies and dacoities are frequent, yet they continue buying and selling

with an energy and zeal, whether in sunshine or shower even in the midst of political agitations and local disturbances, which proves them to be essentially a trading people, and capable of developing the hidden resources of any country, if a moderate security and safety were afforded them.

—oo—

CHAPTER III.

DESCRIPTION OF THE TRADE, AGRICULTURE AND MANUFACTURES OF THE PEOPLE.

The Kakhens, a people living in a fine temperate climate and whose wants are few and easily supplied, seem never to have had sufficient intelligence to take advantage of the natural fertility of their hills. Content to live in squalor and dirt, they merely cultivate sufficient land for their own immediate wants, and if they have superabundance, it is brought to the town and bartered for salt and small necessaries. Naturally they care little about bringing under cultivation a country where fruits of every description grow wild, and where they receive a hundred fold for what little labor is bestowed.

The jealousy and animosity of the Burmese, keep the Kakhens confined to their hills and mountains, making intercourse with the plains and towns very difficult and lessens incentives to industry. On the other hand, the Shans and hill people further east, find ready and safe outlets in the large towns on the frontiers of China, for the produce of their rich and fertile valleys.

They come to the various markets and buy rice by bartering cutch and other commodities. Cutch is manufactured in small quantities by these hill people, is an important article of daily consumption, in combination with the betelnut and chunam brought from other quarters. Cotton is grown in small patches in the valleys, but not in sufficient quantity to supply the wants of the people, the great bulk of this article being imported from Mandalay.

Rice is the principal product, and everything is made subservient to the cultivation of paddy, all else is but secondary in comparison. Maize is grown on the slopes and hill sides and forms an important article of consumption. This plant attains maturity shortly after the paddy is put into the ground about the month of May, and requires little or no cultivation. The poppy also grows up with it, but is cultivated on little detached patches as well. The tops of bamboo shoots form a large article of daily consumption among all classes and are not unlike parsnips in taste when well cooked and seasoned. These plants are brought from the hills by the Kakhens and are sold freely in their bazaar. Tobacco of very superior quality is grown also on the hills and plains, and forms one of their principal articles of export. Its consumption is very great among themselves, even the children using it. There are various kinds, but the tobacco produced in the neighbourhood of Sanda and Hotha is the best we have seen, and will bear comparison with the best kinds of tobacco at home. Tea is also grown in small quantities, but of the extent of the growth our knowledge is very indefinite, we only know that it is grown all over the Shan States and farther east and south. Their manufacture of the tea leaf shews a want of care in the drying and manipulation, which gives it but a second or third rate character in comparison with the Souchong or Congo's of eastern China, yet from its great strength and intense flavour we think it would make a splendid tea to mix with either inferior tea or the smaller leafy sorts. The valleys are capable of growing any quantity of it, the only difficulty is in the preparation, which at present is carelessly and slovenly done. Were a market once opened for these two latter articles, tobacco and tea, a most remunerative trade would be the result, as it is abundant and cheap, (see price current.) Hemp of a superior description is also grown in patches by the Shans and Chinese, and forms a large article of consumption particularly in towns near, or on the banks of rivers where fishing operations are carried on by means of nets. This hemp made into twine is strong and very expensive, being all manufactured by hand and made up in small hanks to suit purchasers. Much of this article

finds its way into Bhamo and Mandalay. Teel seed is largely produced, and the oil forms a principal ingredient in their food. Immense quantities of this seed and the oil finds their way all over the Shan States, Kakhen mountains, and even to Bhamo where they are sold at very high rates. All the markets exhibit teel seed oil, no particular district producing it more than others. Some towns in the neighbourhood of Momien only have mills for expressing the oil, but all the towns produce it.

The manufacture of cloth and yarn is a large element in the household occupation of the female portion of the community of Kakhens, Shans and Chinese, and in which they attain great proficiency, the strong nature of the yarn used and the care with which it is manipulated enables them to turn out a cloth exceedingly lasting.

Their skill in dyeing also is very marked, blue being the principal colour, the plant from which this dye is obtained is not the indigo plant of India, but something akin to it, and of a coarser nature. When black is wanted the colour is merely intensified and a beautiful black is produced. The yarn is not dyed previous to ordinary but only in ornamental or pattern weaving, and in this they are very skilful. The weaving of patterns, of which there are endless varieties, is performed by the passing of several threads of different colours with separate shuttles at intervals along the web. This requires great care in the person weaving, and sometimes a space of two minutes elapses in passing the numbers of little shuttles along the breadth of the web. Their looms are all worked by hands and feet a pedal or treddle assisting them, being placed in such a manner that by the aid of a simple pully above the web, the two frames holding the thread are worked with great ease. The looms in use among them are a little different to those used by the Burmese. They are fastened round the waist of the weaver by a strong belt, through the two ends of which passes a roller. Through the ends of this roller two sticks are passed each about a foot long, and on this roller the web is wound having much the appearance of a miniature winch.

This is kept quite close to the body and leaves the hands free for working the shuttle, which for common cloth working, is broader than the web, and worked with both hands. There is a hollow in the middle of this shuttle into which the reel is placed, the shuttle is thick on one side and thin on the other, and is about four inches broad and about thirty inches long. In passing the thread through, by a slight relaxation of the body and using the shuttle with both hands, they can make a cloth of any thickness, hardening up the threads. The cloth by this means of weaving is very regular, in no case have we seen the web more than fifteen inches broad.

The Shans and Chinese excel in the working and manufacture of silver ornaments, bracelets, silver ear and neck rings, buckles, chains, pipe mouth pieces, all these they emboss and carve most beautifully, besides they have a method of enamelling these ornaments that we have never observed before.

Of the mineral productions of these countries our information is vague. That silver, lead, orpiment, iron, and copper do exist in large quantities there is no doubt, but enquiries on this point were necessarily limited, for fear of awakening any jealousy or suspicion in the minds of the people. What information we could glean can be in a measure relied on, as we took considerable pains to eliminate the truth. We visited the Baudwan silver mines in the neighbourhood of Poonsee and in Burmese territory, they have not been worked for some years on account of the disturbances in the country. That they gave a good yield, may be doubted from the fact that their working was on the most insignificant scale. A number of small holes big enough only to admit a man on his hands and knees, perforate the side of a hill, these holes run in about sixty feet, and this is what is called the Baudwan silver mines, the area does not extend over more than ten acres altogether. The place is now grown over with jungle and grass, but under proper management and in the hands of a good Engineer, there is little doubt that it could be made remunerative. Near and around the

neighbourhood of Momien there are silver, lead, iron, copper and orpiment mines that have been worked to a large extent, and from the same causes have fallen away in the yield, yet these mines are worked to a certain extent even now. East of Momien gold is found in and about Yunchan and in the neighbourhood of Talifoo, this metal is not however abundant, and paradoxical as it may seem, is at a discount. From what cause this arises, it is difficult to determine, it is rarely used as ornaments, and only in their currency as leaf. Their system of alloying the precious metal, although prohibited in China, in the manufacture of ornaments, alloy is largely used here, and the rude method they have of testing, makes it difficult even for a Chinese to know the pure from the spurious, and this may be one of the causes why gold is not in circulation as a medium of exchange.

The same objection exists to gold payments on the eastern coast of China, and as a rule they prefer all payments either in sycee or dollars, although the Chinese of Momien have not even that currency established among them yet. Lead of a superior quality seems to be abundant, and is used largely in the manufacture of gifts to their idols, sheathes and handles for their daggers, buttons, tea pots and vases—copper is also abundant and is used mostly in the manufacture of pots, pans, kettles, cups &c. The general process of manufacturing is by beating the heated metal, and then shaping of the vessel therefrom. The labour bestowed on each article is immense, but it is everlasting in its wear. They rarely cast with this metal. Iron is plentiful and of a very superior quality. Iron and copper pots, and rice boilers are largely exported from these parts, the manufacture of these articles being carried on largely within one or two days march from Momien, at the towns of Kito and Mien-seen. The iron in process of casting is not so brittle as the English, and lasts longer. They also make it into spears, dabs and firelocks, and all kinds of agricultural implements, and bits, stirrups and horse shoes.

The manufacture of Jade stone ornaments forms a considerable branch of industry in and about Momien, and although

it is the current belief that this stone comes from Magoung in Burma, yet it is our impression, that large quantities of it are found in the district of Momien. All kinds of ornaments are made from it, and moderately cheap.

Amber is also found in quantity, and manufactured into ornaments. Large blocks of this article in its crude state were exposed for sale at almost every place we visited, some of them weighing three or four pounds. Very clever imitations of these are made of resin and glass. Rubies and precious stones are also imitated, and manufactured largely in glass, and some knowledge is required in purchasing these articles. We confess ourselves to have been deceived on one or two occasions but not to much extent.

We now come to the subject of currency and customs common among the people in buying and selling transactions. In and around Bhamo and as far as Burmese influence extends, the adulteration of silver, forms the principal occupation of the silver smiths, the baser metals, lead and copper being used in certain proportions laid down by law. This law is not always observed and the consequence is, that the silver is alloyed according to the fancy of the person who wants it, and who very often has a larger quantity of lead or copper introduced than is allowed, trusting either to browbeat the receiver of it, or to pass it off to any who are simple enough to receive it without a proper appraisalment. According to the law, there are three kinds of alloyed silver current. The first is ဂွေယးဝါးဝါး Ah saik ngway very rough.

To each Tical of Silver is added

$\frac{1}{2}$	"	lead.
$\frac{1}{4}$	"	copper.

, ဂွေယးဝါး Ah saik ngway, rough.

To each Tical of Silver is added

$\frac{2}{3}$	"	lead.
$\frac{1}{3}$	"	copper.

၂တ၊၎်မတ်တ၊ Hnit mat gnwey.

To each Tical of Silver is added

$\frac{1}{4}$	"	lead,
$\frac{1}{8}$	"	copper,

စင်စင်ကောင်းဆုံးငွေ၊ Tsin tsit a koung zong ngway. Pure unalloyed silver.

As we have said before, these proportions are not always maintained, and the non interference of the authorities is exceedingly reprehensible. It is generally believed that they themselves practice and connive at the mixing of the silver with more alloy than what is laid down by law. The only security the recipient has, is in his experience, which from long practice becomes most marvellous. When in the bazaar any of the little unshapen bits of metal have to change hands, it is curious to watch the intensity with which the arguments are enforced on both sides. Every one in the bazaars is armed with a set of small scales and weights. The weight is first obtained, and the value ascertained. This knowledge is taught everyone from his infancy, and by long practice the vendor of goods is enabled to detect the amount of alloy in, and the intrinsic value of the piece laid before him. That this system is pernicious there is no doubt, and it interferes in every transaction.

The practice extends to the Shan States and Towns also. The Shans use the copper *cash* currency of the Chinese besides, and most of their small bazaar purchases for daily necessities are made with these *cash*. The introduction of a copper or small silver coinage, would do much to simplify all small transactions and do away with that suspicion and distrust, that always exists between buyer and seller under the present imperfect system. Most of the larger transactions are done by sycee silver or by Rupees. English coin having the preference of one per cent. over the Burmese, and is much better liked by all classes. This preference extends as far East as Momien. They are very fond of silver two and four anna pieces. These were eagerly sought after and frequently used for buttons to adorn

the dress of their women or children. The Chinese *cash* are current all over the Shan states, Momien and Hotha being the limit westward and to these places the Panthay influence extends. The *cash* are similar in every respect to those in other parts of the Chinese empire. The Panthays have no new currency of their own nor any silver coinage, all their large transactions being done in ingots of sycee, weighing from ten to one hundred ticals each. The dollar might be introduced with some profit, no particular preference being shewn for either the Mexican or Hongkong dollars, thirteen hundred to fourteen hundred cash is obtained for each. Gold leaf being at a discount, only realizes from Rupees 16 to 18 per tical. Rupees (English) five hundred to five hundred and fifty cash.

A large portion of the transactions are done by bartering commodities already mentioned. In addition to these is a system of credits which is perhaps a better arranged and wider ramified system than any other known, and to this point we would now draw attention.

To a numerous, industrious, frugal and money-loving people like the Shans, Panthays and Chinese the advantages of having a safe and profitable outlet for their commerce, must be very great. We found them wearied and exhausted with an inter-sine war of nearly 15 years, their commerce destroyed, their cities and towns partly ruined, their beautiful country almost in desolation and their people decimated, and it was but natural therefore, that they should receive us with open arms as the harbingers of peace and tranquility.

The people are very poor, and so is the government. The soil however is rich beyond all description, and to re-awaken and restore industry and agriculture to their former state, the country must be pacified. And to do so may require some time, and years may elapse before the ruined cities and towns are built up, and the waste places brought into cultivation again. But with the Chinese predisposition to return to their old places, if peace were once assured them, the time we think

would not be long. *Credit* as well as time will be required. It was the system of barter and credit we established at the Canton factory nearly a century ago, that was the means of saving the Chinese Empire from utter dismemberment and establishing for our merchants a name that is honored throughout the length and breadth of the land.

Credits, and long credits will be the first incentive to industry and trade. That losses will occur and defaulters be found, is very likely, but where the governor of a province or Tsanbwa of a district are the principal traders, the risk is much lessened and as they know all the principal men in their district there would be little difficulty in getting them to give security for themselves or pledges for their people. Besides, there is their guild, that guarantees the losses of each member. As far as we could learn, these guilds are in operation in western China as well as in the east. Trade, with this system of credit, for sometime must be limited. To merchants of small capital and who depend on small profits and quick returns for the success of their business, the prospect is perhaps not the most cheering, but to a merchant going into the country with ready money and buying produce perhaps there is no better prospect in the east. A speculator who can afford to lay out his capital for one or two years for the risk undertaken, will reap a thousand fold.

That a nation should be born in a day, or a people raised to the benefits of civilization in a year, is equally fallacious, yet beginnings can be made, a concession of land may be obtained, a factory established, the roads repaired, and a man of discretion and judgment as British Resident appointed. A better understanding might then be cultivated between the Burmese and their neighbours, and laws made for the preservation of order. Immediate deportation should follow the performance of a criminal or dishonorable action. A fair foundation has been laid, no stone has been left unturned, no duty unperformed, no difficulty or doubt ungrappled with, and disposed of satisfactorily by our able leader Captain Sladen. It now remains for those who

come after him, to rear such a superstructure on this basis, following out his views and policy, as will make Bhamo the model settlement of the East, restore peace and prosperity to a great people, open up the resources of a vast empire, and make Rangoon one of the great cities of the earth.

Our report must now assume a narrative form, and in doing so we will try to convey a description of the towns and villages, the places we visited, the reception we received, the roads we travelled, the distances from place to place, the difficulties we met with, the assistance afforded us, and the impression formed during our stay among the people.

—oo—

CHAPTER IV.

DETAILED DESCRIPTION OF THE JOURNEY IN NARRATIVE FORM,
CONTAINING THE NAMES OF PLACES AND THE DISTANCES
TRAVELLED OVER.

The town of Bhamo is situated on the left bank of the Irrawadi, and is nearly two-hundred miles from Mandalay in a N. N. E. direction. It is a little over a mile long, and scarcely a quarter broad, and is situated about three miles to the south of the Taping river, one of the large tributaries of the Irrawadi. It has from six to seven hundred houses and contained a mixed population of from four to five thousand, of a population of Burmese, Chinese and Shans; the Burmese being in the largest proportion, the Chinese next and the Shans last. The Burmese principally occupy themselves in cultivation, and small trading operations with the numerous towns on the banks of the river Irrawadi. They rarely travel far from the banks for fear of the Kakhens with whom they are at deadly feud. Their trading operations extend above and below Bhamo, as far up as Mogoung, which is some fifty or sixty miles distant. Exceedingly expert in boating, the Burmese find little difficulty in trading

on a river whose current never runs very strong. With the assistance of the eddies near the banks they are enabled to navigate in safety, and with comparative ease going on an average from a mile to a mile and a half per hour against the stream. Bhamo is built mostly of Bamboo huts, and has a dilapidated stockade of teak a round it. There are gates at the principal entrances which are carefully closed every night. The Chinese occupy the centre of the town, and have their dwelling houses and shops built of brick with their joss house in their midst.

They have most of the trade in their own hands. A considerable suburb extends at each end of the town. Like all Burmese towns, the houses are built on piles some few feet above the ground, giving them the advantage of a fair circulation of air, which is very much needed. There are numerous Pagodas in and about Bhamo and some of them appear very old. There is the governor's house, court-house, both sadly out of repair, but like the Burman style, just allowed to remain as it is. The teak stockade that surrounds the town is so frail, that tigers frequently carry off pigs and dogs.

When at dinner one night, on our upward journey, one of these brutes came and carried off an old woman out of a house not three hundred yards from us. Following the road the tiger took, we came upon the mangled remains of the poor woman in a hollow close to her house. The following morning we traced his foot-steps through one of these gaps in the stockade, yet, when we returned eight months after, the place was still unrepaired. There are many large trees in the town, affording excellent protection from the intense heat during the day, but effectually excluding every breath of air during the night.

A ditch surrounds the town out side of the stockade which in the rains is partially filled with water. The river at Bhamo rises about forty feet in the season, attaining its greatest height in September and lowest in April. The banks are very steep in many places, and during the dry season present great abrupt mud cliffs. To enable the people to get at the water conveniently, when the river is low, there are long ladders at

intervals with very slight incline. These ladders are the principal landing places in the dry season when the river is low, there are about twelve of them in all.

The town and district are governed by a Woon who rules as a king, levying burdens and taxes on the people according to his fancy, without reference to the King at Mandalay who exacts a subsidy from him in turn. Twelve rupees a year is the minimum, and is extorted from the poorest man or woman. The tax is graduated according to the means of the rate payer. Under the Woon there are, as subordinates, Tseekays, who carry out his orders.

There is also a strong guard of Burmese soldiers, whose duty seems to be to lounge about all day, lazy, dirty wretches, without arms or discipline.—The Burmese pay their taxes cheerfully, being a docile people and easily governed, but all encouragement to industry is effectually stifled by the oppression of their rulers, who lose no opportunity of wringing from the (?) lucky possessor of a few Rupees the lion's share of it. We cannot animadvert too strongly upon the attitude taken by the Woon of Bhamo and his government, (for there is nothing clearer than that he was acting under instructions from the King) in reference to the Bhamo mission to western China, and it is a bad augury for the future. *Apparently* assisting us, yet opposing us in every way, he set all means to work which the most diabolical malignity could devise.

That the discomfiture and utter annihilation of the whole party was intended and arranged, we have abundant proof, but whether by the King or his ministers or both is not known. It is to be hoped that this will be the subject of an enquiry afterward by our government. Relying on the treacherous character of the Kakhens, the authorities at Bhamo sent emissaries in all directions to stir them up to oppose us; they sent to Momien to influence the governor against us; they sent information through the Shan districts, that we were coming to take the country from them. They also sent a strong force commanded by one

of the principal officers from Bhamo to watch our movements at Pansee. This force was sent ostensibly to work the Bandwan mines, but really to counteract any good feeling towards us that might arise.

They were the means of taking away our mules, leaving us at the mercy of these people in the hills for two months and a half. A caravan was also secretly dispatched from Mandalay with presents to the Governor of Momien, but fortunately was stopped at Sheegyeen, so that it could neither proceed nor go back. This latter fact we learned at Momien. We have every reason to believe also that Chinese messengers were sent to Tali-foo to endeavor to influence the King against us. He had at that time issued instructions to Ta Sa Kone the Governor of Momien to afford no encouragement, but upon the receipt of Captain Sladen's letter, he altered his mind, and sent orders to give us every assistance, as we learned from himself afterwards.

Two months before the expedition started, orders were sent to Bhamo to get mules in readiness and preparations made for our journey. Upon arriving there, we found no preparation, not a house to live in, nor a mule hired for us. For this they excused themselves by saying that the governor had been killed lately, and the Tseekays did not like to act. On the arrival of the new governor, however, we thought things would soon be satisfactorily arranged, but a short time was sufficient to dispel this illusion. After arriving at Bhamo, he would not land for three days, these days were considered unpropitious, and after he did land he would not see any one for two more days.

Meantime several interviews had taken place between the Poonline Tsaubwa and Capt. Sladen. It was through this man's district that it was arranged we should go, he was under Burmese influence evidently, and was to have been the means of carrying out the treacherous intentions of the Burmese authorities. The Interpreter provided by the King to Captain Sladen showed here signs of double dealing, and although there were many in the place, that would have been glad to have given their services to interpret, yet none dared offer themselves. ▲

poor woman with two little children that brought milk to us, because she interpreted for some Kakhens that Capt. Sladen had induced to enter our house, was taken out and publicly beaten in the streets. If a guide were wanted to go for a day's shooting, and one dared to offer himself, the authorities immediately forbade him.

The prices of every thing were doubled, fowls could not be got under two rupees each, which were sold for a few aunas previously. These petty annoyances continued until a month was spent of the most valuable time of the year, the authorities no doubt thinking they would weary us out. Failing in this, they induced the Chinese at Bhamo to send letters to Lee Sit Eye to intercept us. These Chinese actually invited us to an entertainment, at the same time meditating our destruction, this we discovered before leaving Bhamo. Seeing the hostility and opposition manifested, Capt. Sladen expostulated strongly with the Woon and with a most salutary effect. Besides this, Capt. Sladen got a petty Kakhyen Tsaubwa Lawloo, and some followers to take letters to the governor of Momien. These Kakhens behaved faithfully throughout and delivered with the utmost fidelity, every message with which they were entrusted.

Lawloo and two of his followers (one died of small pox at Momien) were induced to come to Rangoon and see the great Maha Mingee, (the Chief Commissioner, Colonel Fytche) of whom they had heard so much. The letters taken to Momien contained copies of our Treaty with the Government of Burma, and the King of Burmas Royal order, (or amaindau as it is called) and it was by the safe delivery of these, that Capt. Sladen was enabled to defeat the machinations of the Burmese Government and Chinese merchants at Bhamo, and entirely to change the opinions of the Kakhens and Shans in our favor, and bring the governor of Momien to our assistance.

Leaving Bhamo at last, we went to a place called Tsiccau on the right bank of the Taping river and about eighteen miles from Bhamo in a northerly direction. This little town of Tsiccau

is the nearest to the hills, and it was here that mules were at last brought to enable us to proceed. On their arriving it only remained for us to arrange with the different Tsaubwas, (of whom some three or four were proprietors of the mules) to start as early as possible. Two days after, we started for the hills, having arranged to reach the village of Poonline. That evening we observed the first hostile demonstration. We left Tsiccau a little before two p. m. on the second of March with fifty police and nearly as many followers, and one hundred and twenty mules containing our baggage and government presents, and about half past three we began to ascend. After passing the first ridge which was about one thousand feet high, the mules were stopped and dacoits announced in front; in a minute or two afterwards several shots were fired in rapid succession. We halted a few minutes to get our arms in order, and hurried up to where the supposed enemy had been concealed. A man standing on the top of the bank of the road reported they had gone off to the right, a spear and some arrows being left in the road. Altogether, the demonstration was of so puerile a character, as scarcely to deserve mentioning.

Pushing on at a rapid rate and over a very bad road, we arrived at Poonline about eight p. m., when it was announced that half of our baggage, the whole of our ammunition and cash chest were stolen, together with all our messkit.—With no beds to lie on and the prospect of the expedition being utterly ruined, in our minds we spent a most miserable night. The following morning, however, Captain Sladen made some presents to the Tsaubwa's wife and children, and also to himself, which quite won his heart. Capt. Sladen had then a very serious talk with him, but whether by reason of the presents bestowed, or of the wholesome fear which Capt. Sladen's influence had inspired him with, the cash chest, the ammunition and the rest of the baggage were given up, and he said that they had been all stolen by a neighbouring Tsaubwa, to whom he had to send his own son as a hostage before he could recover them. This *may* be a true story, but our belief is, that he was an accessory to the robbery as we never got our messkit back. This man, living as he

does so close to Burmese territory, although owning a very slight allegiance to the Burmese, was greatly afraid of the power of the King of Burma, and desirous to carry out his designs, yet he had not the courage to make open enemies of us, as such a course might have been attended with serious consequences to himself and village, for at that time Capt. Sladen was not in a humour to be trifled with. The village of Poonline takes its name from the hill and district. It is situated about 2600 feet above the sea-level, and consists of some twenty houses straggling over an area of perhaps a little more than a mile. It is about fourteen miles from Sicaw having one or two small streams near it.

Before leaving Poonline the guard fired a volley, which seemed to alarm the old Tsaubwa so much, that he requested that we should not do so again without giving him notice. Captain Sladen told him it was done in his honour, but he seemed not to relish the compliment. Leaving Poonline on the morning of the 4th, we rapidly descended for two and a half miles, until we were brought up by the Nampoung choung, a small but very rapid stream, that forms the boundary between the Poonline and Pansee districts. This stream being the limit of the Poonline Tsaubwa's authority, it was here we were to be conveyed, and according to a letter from the Nakhon at Bhamo, which the Poonline Tsaubwa received, we were to be "*disposed of*," or (*as it said*) "*lost*" after which the letter further stated *all "would be smooth."* This only came to Captain Sladen's knowledge months afterwards.

Crossing the very rapid stream, we continued our journey over a mountain road, very bad in some places, and encamped in the jungle after an eight miles march, the interpreter that the king had provided, having disappeared. This also had been pre-arranged, and Captain Sladen had suspicions of the man's fidelity some time before. The next forenoon, Friday the 6th March arrived at the village of Pansee. It was at this place where the treachery of the Burmese culminated. Too cowardly to attack us openly, they thought that ready instruments would be found among the Kakhens.

A wholesome regard for themselves deterred the Burmans from at once proceeding to open violence. They accordingly trumped up a story of some village having been burnt that lay in our line of march and began a system of extortion, that was carried on during the whole time we were at this place. Their first demand was for Rs. 600 and upon this being refused, the remainder of the mules disappeared, (the first portion having gone the day before.) We were thus left alone in the middle of these mountains with our baggage, surrounded by a lawless people, who were prevented from openly attacking us solely by seeing our well appointed little force. The Tsaubwa of this place, a boy of 17, was a mere puppet in the hands of his Paumines who did just as they liked.

The mules were engaged to take us to Manwine and as their proprietors had failed to fulfil their contract, Captain Sladen refused to pay them. He also refused to pay for the alleged burnt village knowing the whole story to be a fiction. Upon their promising however to get mules, he gave them Rupees 100 and some head-dresses. All this was but the beginning of a system of extortion, and intimidation which was carried on for two months, almost daily.—Having pitched our tents on a little promontory close to the road, we thought a few days would see the end of our detention, little dreaming that this was a part of the plan laid down by the mild inoffensive Burmese Government. Seeing that we were determined to proceed, frequent meetings of the neighbouring Tsaubwas took place, some of them professing great friendship. One old ruffian the Seray Tsaubwa was particularly friendly and almost succeeded in deceiving Captain Sladen. At those meetings they used to come with numbers of armed followers, (dirty, ragged, scowling villains some of them) and behave in a most noisy manner. Violent altercations were a common occurrence, a series of pantomimic gesticulations was a favourite argument of theirs, such as imitating the cutting off our heads, sawing our bodies asunder and other amiable attentions, which they signified they were prepared to bestow upon us, if their requests were not granted;

these gave us some little uneasiness at first, but from their frequency, became a source of merriment afterwards. Something had to be done, Captain Sladen was inflexible, and at a debate more noisy than usual, two shots were fired from the hill, which passed close to the chair in which he was sitting, he took no notice of this, further than telling one of the Tsaubwas present, to remove that drunken fellow who was trying to raise a disturbance.

He continued talking to the other Tsaubwas as before, who waited to see what effect this act was likely to produce. The Poonline and Seray Tsaubwas and followers left quickly, and whether this was intended as an attack, or merely to intimidate us, we never discovered, but for some time after, we were left in peace. Having nearly exhausted the village of its fowls and the Shans hearing of our stay at Ponsee, many of them came out with their little commodities and provisions from Manwine and found a ready sale for them. This the Kakhens stopped, and attempted to cut off our supplies, but a hint from Captain Sladen, that if they continued in this course, we would help ourselves, soon raised the blockade on the bazaar, and we got as much as we wanted afterwards. During the most part of this time there was a *corps* of observation of fifty Burmese, encamped about two miles distant. Some of these used to pass daily to Manwine, for no other purpose but to stir up and incite the people against us. They did not go near the silver Mines which they came ostensibly to work. Captain Sladen knew their purpose, but could not prevent it and it was only when the first messenger came from the Panthays with letters, that we began to hope that we might be able to proceed on our journey, despite the efforts of the Burmese government to place obstacles in our path.

These letters conveyed to us the pleasant intelligence that the Panthays were favorable to our advancing into their territory, and urged Captain Sladen to lose no time and come on as soon as possible. This was all very well, but simply impossible without carriage. It was during these negotiations that the

measure of reducing our baggage and unnecessary expenses was first contemplated by Captain Sladen, and our party was reduced at his suggestion, by the withdrawal of two of the members of the expedition, namely, Captain Williams and Mr. Stewart with their followers and baggage, these gentlemen returning to Bhamo.

The extreme measure of burning the baggage was discussed as a last resource, but before doing so, Captain Sladen resolved to send other and more urgent letters to the Panthay Governor to come to our assistance. On receipt of the letters Ta sa Kone took the field with a spirit and determination which showed he was in earnest and with five thousand men attacked and routed Lee sit Eye at Maupoo, driving him to the south of the valley. He then summoned the chiefs of the intervening Shan states and told them, if they did not provide us with the necessary carriage and give us every assistance, he would come himself and take us out of the hills. This had a most desirable effect as the prospect of a Panthay army overrunning their beautiful valleys, was a visitation they had a reasonable dread of, as the previous visits of the Panthays were painfully fresh in their memories. Pressure having been brought to bear upon them, the chiefs made Ta sa Kone a present of four bullocks and told him not to trouble himself about coming, that they would do all without his assistance and carry us through. With this information our prospects brightened, and Captain Sladen was enabled to procure an interpreter also, but only on the promise that he would protect him and his family from his own countrymen. The rage and fury of the Burmese knew no bounds when they found out that we had been in communication with the Panthays. An attack on us was then proposed by the Kakhens through the influence of the Burmese. Four Tsaubwas with all their followers were congregated together, bullocks were slaughtered and preparations made for a fight. When Captain Sladen heard of it, he ordered out the guard and fired three rounds in succession, which was sufficient to damp the ardour of these doughty warriors, and make them skedaddle. The fifty Burmese also, had pressing business which called *them* away

about the same time, and we were left masters of the field. The unfortunate interpreter however just engaged, and who was sent to Bharno, was seized by the Woon and thrown into prison and was liberated only by the intervention of a small police force left there to guard our baggage. These men went to the Woon, threw down their arms before him and told him as the interpreter was one of their party to put them all in prison. By these means the interpreter was liberated. Shortly after returning to the hills, he learned that the Woon had seized his wife (a poor old woman) and put her in the stocks, and it was not until a very strong remonstrance was sent from Captain Sladen that he released her. It would fill a volume to mention the absurd reports and petty annoyances, we were subject to, and the insidious ways they used, to disseminate their falsehoods among the people. Our period of probation was now drawing to a close. The Kakhens finding that they would profit more by being friends than enemies showed themselves more friendly, as it became apparent to them that we were not the miscreants, we were represented to be. Nothing but scrupulously fair dealing characterized our transactions with them; what we got we paid for, and the uniform consistency of our conduct in everything, was so apparent, that they turned round and became our fast friends. The Shans who had banded themselves together to oppose us, also turned round in our favor, at last perceiving the villany of the Burmese, and became convinced that our only aim was the one we professed to have, and not as was insinuated to rob them of their country. After some more letters from Ta sa Kone, Shan deputies arrived from the different states, to arrange about our going forward. This was not done without a slight attempt at extortion by our Kakhen friends. A day was appointed at last for our departure.

Ponsee village is about three thousand feet above the sea-level and is distant about fourteen miles from Poonline. The district or Tsaubwanship formerly extended across the river and into the opposite valley. There are not more than twenty houses in it altogether, and it resembles Poonline or any other Kakhen village in the way the houses are scattered. There is a

considerable portion of the sides of the hills brought into cultivation and there is a small stream passes close to it. The hill above is said to contain silver. The population of Ponsee town or village is not more than two hundred, if it is so much.

On the 11th of May we began our descent from Ponsee, into the valley of Sanda which opened gradually out before us. Here we soon came upon snug-looking towns and villages, numbers came out to welcome us, women with flowers and presents, the principal men at the head of deputations, and crowds were collected on the road to see the small *cortège* pass. Arriving at Manwine about five p. m. we took up our quarters in a Kyoung or Poongee house. The distance from Ponsee to Manwine, is twelve miles. We felt as if we were now in another atmosphere, and it was on arriving here, that part of the fearful nature of the snare we had escaped was disclosed to us. When we returned to Hotha, the connecting links of the whole conspiracy were found. The revelation was to the effect that finding themselves balked in their previous endeavours, the Burmese incited the Shans first to provide us with mules, and after getting our baggage to a certain part of the road, the mules were to be marched off—the Shans and Kakhens were then to fall upon us and put us all to death, and the booty was to be divided afterwards. But the Governor of Momien upset this scheme by the demonstration he made in our favor. The Hotha Tsaubwa told us all this, but before we heard the details from him a great deal had leaked out as they became more open and friendly with us. One particularly obstructive fellow the Poogheen of Manlio, the head of a small district adjacent to Manwine, was to be the principal in this business, but became our firmest supporter afterwards; a small looting affair took place between Ponsee and Manwine, but Capt. Sladen would not pay for mule hire until the things were delivered up. The following day was devoted to the task of paying off the mules. With their usual extortionate demands, they insisted upon being paid for one hundred and eighty mules whereas there had been only one hundred and twenty. The tumult raged from early morning, the Kakhens got drunk and were furious, men rushed into the Kyoung with naked dahs, and the sentries were

driven back. It was a repetition of those trying times that we had experienced at Ponsee, only more dangerous. Numbers of Kakhens came from all quarters, so that the town was nearly full of them, at one time things assuming a very serious aspect. Captain Sladen was inflexible and would not yield to their importunities and towards evening, they went away, convinced if not satisfied. There was this slight difference in the state of affairs, that when we were in their hills, they had the power to prevent us getting carriage, but here that power lay with Captain Sladen. Every one was fairly exhausted with the excitement, and so apprehensive were we that an attack was meditated, that the Shans sent a strong force to keep watch that night, in addition to our own police guard. Nothing transpired however, and the following day was spent in quietness. Some presents were given to some of the principal men, and so far from being ashamed of their conduct, they were loud in their expressions of friendship to Captain Sladen, who could outwit them by his straight forward policy, a line of action that neither Burmese, Kakhens or Shans had ever practised or could understand. They looked on it as a higher degree of cunning than their own underhand methods of gaining their ends, and it was only on our return back the effect of this course of conduct became apparent and redounded to Captain Sladen's advantage.

Manwine is a Shan town of between 3 and 4000 inhabitants, Shans with a sprinkling of Chinese. It is built of brick with a wall round it—the streets are very narrow and irregular. It is governed by a Tsaubwa Kadau, a woman, who also rules over the whole district—she does not interest herself much in the government, Pooghen of Manlio doing so in a great measure for her. There is a tolerably large Kyoung occupied by Poon-ghees, and in this we were housed. In common with other Shan towns they have a large bazaar every fifth day, which is always well attended—a few shops for the sale of Liquor, Pork, and for money changing, were all we could see in the way of trading.

Provisions of every kind are cheap and of good quality, the people civil and well dressed. New arrangements having

been entered into regarding mule hire, the question arose as to which road we should go, the Maingla people wanting us to cross the Taping and go up the valley on the left bank, the Sanda people on the other hand, wishing us to go straight to Sanda from where we were and thence to Maingla. As it was quite a matter of indifference to us which road was taken, Captain Sladen told them to arrange it among themselves, which was done and the more direct route by Sanda finally settled upon.

It was at this place that we made the acquaintance of some Buddhist Nuns, the Superioress having been to Rangoon and visited Sir Arthur Phayre. These women were very cleanly dressed and seemed to have much influence wherever they went. Captain Sladen had an interview with the Tsaubwa Kadau, and made her some presents, with which she was highly pleased, the old lady remarking that she was very poor, and hoped that Captain Sladen would do all in his power to settle the country and open the road for traders. He bade her adieu promising to do all in his power.

On the 14th we left Manwine, all the people out on the sands to see us off, passed many thriving looking villages, crowds of people cheering us on, and telling us to open the road again. But these demonstrations of welcome and friendship received rather a damper from the people on the opposite bank of the river, who, jealous that their road had not been preferred, took it into their heads to fire at us, and with tolerably good aim, as the bullet whistled over Captain Sladen's head, who was in advance, causing his horse to rear and nearly throw him out of the saddle. Another shot was fired at the police but without effect. We passed on without taking notice of the affair, which not a little surprised our friends, as the number of people hostilely collected on the other bank, was very considerable.

Seeing the leisurely manner in which we continued our march without stopping to look at them even, they desisted from further annoyance. Anticipating something of the kind, the head-

men of Manwine had posted guards of from a dozen to twenty men along the road for about ten miles, and sent a guard to accompany us out. Nothing else transpired and we arrived at Sanda about six p. m. after a nineteen miles march over a tolerable road. On arriving at this place, we took up our residence in a Kyoung that had been prepared for our use, and the following day we were visited by the officials, who made great expressions of friendship, and brought presents of rice, food and firewood.

After the usual salutations were over, we paid the Tsau-bwa a visit, whom we found to be an old man of between sixty and seventy and very nervous—Captain Sladen explained to him the object of our visit, and the benefits likely to accrue to him from the re-opening of the old trade routes, which reassured the old man, so that he lost much of his nervousness and became communicative. Captain Sladen further informed him that the reports that the Burmese had circulated regarding us, were all false. After about an hour's conversation, he became quite at his ease, and accepted the presents with a good grace—he then entertained us with Tea and sweet-meats. He said his country was in a very unsettled state, and that he hoped Captain Sladen would use his influence with the Panthays to leave him alone, that he was an old man, and was anxious to live at peace with his neighbours. Captain Sladen promised to do so, telling him at the same time, that no one could govern them better than themselves; that they were in an unfortunate position, with the Burmese on one side, and the Panthays on the other, that he hoped to use his influence in both quarters to allow them to remain as they are. All that he, (Captain Sladen) wanted was to keep the way open and clear of dacoits, that peaceful travellers might pass through in safety.—After leaving the old gentleman, who seemed highly pleased with the interview we were escorted back to the kyoung by a great crowd. The rest of the day was occupied in making preparation for our onward journey. The following morning the old Tsau-bwa paid us a visit accompanied by his officials and his grandson, a fine boy of about seven years old, and heir to the Tsau-bwaship. This youth was presented to Captain Sladen with great solemnity,

with the request that he should adopt him as his son. There had been a grand consultation during the previous night with the *Nats* (or spirits) on the subject, one principal spirit being however undecided. It seemed to be unnecessary to heed the opinions of the inferior ones. How they became agreeable to the adoption, or what means were taken to bring the refractory principal spirit to his senses, did not transpire; but judging from the noise, the night being "made hideous" by the ringing of bells, beating of gongs, and tom toms effectually putting sleep out of the question, the acquiescence of the Nat must have been tardy in coming as it was near day light before they ceased their infernal din. Captain Sladen adopted the boy in due course, and they were thenceforth to consider themselves father and son. The old gentleman saying he would adopt Captain Sladen's son as his own. Presents were then brought and exchanged, and the ceremony of adoption was completed. Captain Sladen tried to induce the boy to come and sit upon his knee, but he howled so piteously that further advances were out of the question.

Sanda is a pretty little town built of brick. It is about a mile in circumference, and is situated at the base of one of the spurs projecting from the range of mountains that form the northern side of the valley, and is walled round. The town was in a great measure destroyed when the Panthays entered the valley; the Kakhens followed afterwards and completely gutted the place. It has been nearly rebuilt since, and is now a thriving little place. There is a suburb on the N. E. side, of considerable extent, and it is here where all the business is transacted. The Tsaubwa's house is built in the Chinese style, with curved roof and turned up corners, all carved and ornamented: there are three courts to pass through to it and it is sadly out of repair. The population of Sanda, Chinese and Shans, is from three to four thousand.

On the 16th left Sanda with a great demonstration of firing of guns and blowing of trumpets, the old Tsawbwa coming out, dressed in his best, to bid us good bye, the Trumpeters

and crowd preceding us for about $\frac{1}{4}$ of a mile out of town, where they gave us a parting blast and left us. Nothing could exceed the kind manner with which we were received at Sanda, all our wants attended to, rice and firewood for the guard, fowls and fruits for ourselves, and every thing done to make us comfortable during our short stay. About 2 miles east of Sanda, we cross the base of a spur of hills, that narrows the valley to about 2 miles, and from this spur the Maingla valley begins, which is a continuation of the Sanda valley, but narrower. This district, similar to the one we left, has numbers of little towns and villages surrounded with Paddy fields in every direction. It being near the time of planting the Paddy seed when we passed, the whole of the fields had to be laid under water, which gave many places the appearance of a lake, with buffaloes and men walking on it.

Our road leading through several large villages, the people came out, manifesting the usual amount of curiosity, as we passed. Arriving at Maingla, we were received with great respect by the headmen of the place. We took up our quarters in an old dirty Kyoung that had not been prepared for us, and was in a most dilapidated condition, and the images sadly out of repair. The Panthays, when visiting the place, had amused themselves by breaking them in pieces. We learned that this was a favorite recreation of theirs, and this was confirmed afterwards by seeing the remains themselves, some thousands of them in and about the different places we visited on our march, and particularly near Momien, being mutilated with a considerable degree of facetiousness.

Presents of rice, firewood and fowls were brought, and the Head men expressed themselves friendly, but it was easily seen that they were jealous of us—the reason being that there is a large Chinese element in this place, who hate the Panthays, and although they are forced to pay tribute to them, another is also exacted by Lee Sit Eye—the dacoit chief. We paid off all our mules here and engaged others at a higher rate, to carry us to Momien. After this, we paid a visit to the Tsaubwa, a youth of about twelve years of age, dressed in Chinese costume. We

left presents for himself and his mother, who excused herself from seeing us, by sending a message that she was old and had no teeth. Maingla is the last of the Shan towns to the East, and is just on the Panthay border; it has a mixed population of about three to four thousand. The town has met with the same vicissitudes as Sanda and many others during the raids of the Panthay, and is in a very dilapidated condition.

The Tsautwa's house had been burned down, nothing left but the bare walls standing and a small portion where the mother and family now reside. There is a bazaar similar to those at Sanda and Manwine, which is as usual well attended.—It was here where we first met the guard of Panthays, that came through to escort us to Momien, and among them was our recusant interpreter Moung Shonay Ya, the fellow who left us in our difficulties at Poonline. He spun a yarn to Captain Sladen, that seven men had been hired at Rs. 100 per head to assassinate him, and that he was forced to run away, and he had fled to the Panthay territory for the purpose of influencing the Panthays on our behalf. This may or may not have been the case, as it was, Captain Sladen gave him the benefit of the doubt, and the fellow proved himself a valuable auxiliary to our cause afterwards. He did every thing in his power (when he was sober) to forward our interests, and in no case did he seem to behave with inconsistency, but nothing he did could wholly remove Captain Sladen's suspicions.

Our first impressions of the Panthays were very favorable, and continued so until the last. Their cleanliness, frank open manner, and stout athletic figures, bore a striking contrast to the dirty, half-clad Kakhens, that we had been sojourning amongst for a couple of months. Particularly anxious to get us along, they set about the marshaling of the mules, hustling the Chinese and Shans authorities about, to whom they shewed very little respect, letting them see and feel in everything, that they were their masters. Reducing our baggage as much as possible, we made a bonfire of our superfluous traps. We had a visit from the Nuns of Manwine, who had travelled all the way to give us

parting advice ; they brought a few presents of fruits. These poor women do a great deal of good, going through the country without fear or interruption, and tending the sick where necessary, and are respected by every one.

The Burmese form of worship may be said to cease here, as there was no evidence of it further east. Maingla, like Sanda, being on a little elevation can be seen a considerable distance off, and like Sanda, it is walled round, but the wall is broken in many places. There are a number of gates, the principal one opening to the west, the houses are all isolated either being enclosed by a brick wall or a bamboo paling. This method is all the more necessary for them, as it affords ample protection from thieves and a shelter for their domestic animals (the fowls and pigs), who perform the important duties of scavengers during the day. These useful animals are collected in the evening, by one of the members of the family giving a peculiar call, with which they seem to be acquainted, and are seen trooping through fields, and from great distances when they hear this call. With such numbers of pigs and fowls about their dwellings, it may be presumed their sanitary arrangements are far from perfect, yet their children seem to thrive amidst the dirt, and fat, healthy looking children were seen, wherever we went. The Chinese in this place are the most degraded we have seen ; ragged, dirty, slipshod women and men going about ; squalor and misery prevailing in the dwellings of the Chinese ; while the Shans, on the other hand, are cleanly dressed and tidy. It is at Maingla where one branch of the Taping takes its rise among the hills in the N. E. ; the other and more important coming from the east goes up past Momien. It is with this branch of the river that we have to do, as it was near its banks we travelled until we arrived at Momien,

All being arranged by the Panthays, we bade adieu to our luke-warm friends of Maingla, and on the 23rd of May approached the Tawo river at a distance of about two miles in a southerly direction. Our course now lay eastward to the head of the valley, distant about seven miles.

Here we were joined by the Hotha Tsaubwa, with about fifty mule loads of cotton, who took the opportunity of our convoy for doing a little business on his own account. Just before altering our course eastward, the alarm of dacoits in front was raised. Captain Sladen immediately sent scouts out to see in what force they were, as we were loath to go back, and still more unwilling to embroil ourselves with the people. He therefore resolved to go on cautiously. Half an hour after, another report came that they were again in front; but we saw no signs of an enemy. We halted and fired off a volley, to see that the arms were in readiness, then proceeded for a short time when dacoits were again announced. We then passed a large village, where they told us a body of men, *they said* some hundreds, had passed on a short time before. We peered in all directions with our Telescopes, but saw no enemy. The scouts came in, reporting the road clear, and that the dacoits had all run away. We believed the whole affair to be a trumped up story for the purpose of intimidating us, until we came upon a poor fellow, mortally wounded with spear and dah cuts.

These ruthless brutes had robbed him of all he had (a few copper cash) and then nearly murdered him. A rude litter was hastily formed, and the Doctor bound up his wounds, but he died before we came to the next halt. It was now evident that we were in an enemy's country, and required to be cautious. Leaving the valley we ascend the Maupoo hill, some eight miles from Maingla, and arrive at the town of Maupoo. It was at this place that the first Panthay garrison was stationed. Every thing round and about it gave evidence of a fearful struggle. The town, or village rather, was not large; but every house had been more or less destroyed, a few temporary sheds being all that were left, just sufficient to shelter the soldiers. The place subsequently became an important outpost, and until lately was occupied by Lee sit Eye. The approaches to it are all paved for half a mile outside, and an excellent stone bridge thrown across a deep ravine. After a short halt, we continued our journey over this elevated plain,

winding round the spurs of little eminences and through cuttings of considerable extent, and over a road once good, but sadly out of repair in many places. We now open the Nantin valley, stretching far to the eastward, with the Tawo river running through it and losing itself again in the gorge before mentioned. Just below us, at the entrance of the gorge, is the chain bridge, thrown across the river. This bridge we stop a short time to examine, and then continue our journey for an hour on the right bank of the Tawo, cross the river (which at this season of the year was very shallow) and get on the road to Nantin. Passing through the thriving little town of Maintee about five o'clock, we arrive at Nantin a little after six. Throughout the whole march, there have been signs of ruin and desolation, villages deserted, houses in ruins, fields uncultivated. The unburied skeleton of a man that was passed on the road side added to the horror of the picture.

From Maupoo, Panthay guards were posted at intervals along the road to protect us from dacoits and keep the road clear. As each guard was passed they saluted us in military style and fell in on our rear; so that, when we arrived at Nantin, we presented the appearance of a small army with banners, approaching the town. The distance between Maingla and Nantin is from twenty-one to twenty-two miles, a good days march. The most difficult part of the road is in ascending and descending the Maupoo range, which is very steep. We took up our quarters in a ruined Kyong the place generally set apart for travellers. After some considerable brooming it was made habitable. As the weather was very fine, shortly after we got this place in order, the Panthay governor of Nantin paid us a visit. He brought a guard with him and two huge lanterns, saluting us in English military style by raising his right hand up to the head as a soldier would do on parade.—No taking off shoes or salaams with them, but a salute given with a certain air and dignity and completely free from embarrassment.

He apologized for the poor accommodation, informing us that most of his time was taken up in fighting and watching,

and they had not yet had time to restore these places. He was extremely civil. He had once been a famous decoit, but had turned from his evil ways and was now very strict in putting down his old acquaintances. He was accompanied by Ta sa Kone's nephew, a young fellow of very good address, but a little too fat for active service. We received presents of rice, fowls, and fire-wood, and all our wants were attended to with the utmost solicitude. This place like others is partly ruined, and has been so for some time; the long ridges of grass and weeds are the only indications that mark the position of once crowded streets and thoroughfares, the sites of houses being marked in the same manner. At least a half of the Town is in ruins, the remaining portion is divided into two parts, the Eastern being occupied by the Panthays, the other by the Tartar Chinese, these last being the representatives of the trading and agricultural portion of the community, the Panthays doing all the fighting. There are from forty to fifty shops in which is a fair display of articles of trade, peculiar to Chinese wants. All these shops are in the principal street. The contrast between Nantin and Maintee, which is only about two miles off, is most marked. In Maintee the houses are all left intact. The Tsaubwa is allowed to remain and govern his little town and district unmolested. The reason assigned for this is, that when the Panthays overrun the country, all the towns that resisted them were destroyed, but those that surrendered and paid tribute were allowed to remain. Nantin was one of those that offered resistance and suffered accordingly. From here the roads lead into the Hotha and Sanda valleys, and the town is rendered important on that account. It contains at present a mixed population of about four thousand inhabitants, is situated on the left bank of the Tawo which, flows about a quarter of a mile off, and the wall round the place is in a state of decay.

The town is occupied as a frontier station, being on the direct highway to China, and from its local position the garrison attempts to hold the numerous bands of dacoits in check, who make frequent descents on the plains, having their hiding places in the hills on each side of the valley. The proximity and expertness of these brigands, we had a painful opportunity of wit-

nessing on our next march, and also on our return to this place. On visiting the governor, we were received with a salute of three guns, the guard presenting arms. His excellency was in full Panthay costume and was very kind and affable. He asked a number of questions relative to our intentions, and particularly wanted Captain Sladen to open the boxes and shew the presents. This Captain Sladen declined. It was a necessary precaution on the Governor's part, as he had heard we had instruments and shells for blowing people to pieces. We learned this afterwards. We were entertained with tea and sweetmeats, and when we left, received again a salute of the same number of guns. It was with no little difficulty that we forced our way through the crowd, who blocked the street up, all very civil and well-behaved people, and shewing as much enthusiasm as it was possible for their apathetic nature to do.

On the 26th of May we left Nantin with a strong Panthay guard of cavalry and infantry, carrying spears and banners and beating gongs. Bidding adieu to the governor who came to the East gate with his staff, we continued our journey along the valley, passing through and close to many ruined Towns and villages, some of them entirely deserted. The grass and weeds growing in many of these places, presented a most melancholy picture. The roofless houses, the solitary, broken but once elegant architecture of the large Kyoungs and Joss Houses scattered here and there, shew the work of destruction to have been as complete in the detail as it has been terrible in the execution.

About 9 miles from Nantin we arrived at some remarkable hot springs, situated to the right of the road and half way up a little hill. Leaving our ponies, we approached to examine them. The roar of the steam, issuing out from the bowels of the earth, was distinctly heard some distance off. The basin of boiling water is about two yards broad and about a foot deep. It is continually bubbling up at a temperature of about 200 Fahrenheit. Dr. Anderson took the Temperature and brought away some water for analysis, judging from the taste it appeared to be strongly impregnated with borax and was not disagreea-

ble. The natives say that it has aperient and healing qualities, and is used by them in skin diseases. While at Momien we learned there was another spring of a similar character, on the south of the range that we were passing, and at which there were stone baths cut out of the solid rock, for the use of invalids. About a quarter of an hour after getting into our saddles again, firing was heard in front, several shots in quick succession. Shortly after some men came rushing towards us, and as soon as they got sufficiently near, informed us that the advanced guard had been attacked and two officers and one man had been killed.

Hurrying to the front, we found that it was too true. On turning a sharp angle of the road, there was a broken pannier and two Government boxes lying broken open and rifled; further on was the remains of a small litter that was used for the purpose of carrying a sick man, the man lying beside it dead, having been pierced through with spears; further on were boxes broken open and rifled of every thing, all the most valuable contents taken, and the useless articles scattered about. In addition to the loss of the whole of his clothes, Dr. Anderson lost all his valuable notes and some books. In the middle of all this were the dead bodies of the two young Panthay officers mentioned in a former chapter, who had fallen protecting the property. These officers had left Nantin a few hours before, with no idea of dacoits, and such was their confidence that they even took their wives with them. The scene was a very sad one, the poor widows plunged into the deepest affliction at once, and were with some difficulty removed. The bodies were taken back to Nantin for interment, with a strong guard. After a short halt, the intelligence was conveyed to us that the enemy was in force in the wood in advance of us, and were prepared to dispute our further passage. Getting our little force well in hand, preparations were made for taking the initiative; the women were all sent to the rear, and stragglers brought up; and we went forward at our usual pace, keeping a sharp look out. On arriving at the wood, we found there was no enemy nor the signs of any, and we passed on unmolested. Whether there were spies on the watch or not, and they, not liking

our appearance, thought it prudent not to attack, we could not say; but they shewed their discretion by keeping out of our way. The road now lay through a volcanic region of some two or three miles in extent. Huge masses of igneous rock lay scattered about in all directions with little or no vegetation.

This sterile spot presents many of the features and characteristics of extinct volcanoes; rocks and masses of stone of all shapes thrown into every variety of position, presenting, we should think, a field of inquiry for the geologist. The rock is much used for road and bridge-making, and we had an opportunity of seeing some curious specimens of architecture in bridges made of this material. As we advanced towards Momien, descending slightly from this arid locality, we again come upon rich pasture land slightly wooded. The scenery is very beautiful, the hills and knolls on every side with their easy slopes, the low stone walls and mounds marking out the fields that were once cultivated, the thick short green sward, full of clover, with here and there a tree dotted on it—the sharp cry of a pheasant, as it rises on the wing, and the bounding along of some frightened fox, together with the keen bracing air of the hills gave quite an English character to the scene that raised our spirits wonderfully and which we did not expect. Cresting the hill about eight thousand feet above sea level, we look down on the beautiful valley of Momien spread out with vast Paddy fields, all under cultivation. Rising from these plains, from one to two thousand feet, are hills bearing evidence of having been cultivated to their summits. At the foot of these hills, and on the slight upland rising from the plain, are numerous large towns and villages, so numerous that they seem to be nearly joined to each other. On one corner of the valley stands the battlemented city of Momien, with its blackened and time-worn walls and ramparts, looking as if it had taken its rise coeval with the hills that surround it, and was the protecting genius of the whole.

Half way between us and the city, an immense crowd are assembled, spears and banners are flashing in the sun, horsemen are seen galloping hither and thither, the beating of gongs and tom-toms, and shrill music is heard. On approaching we find

that it is the Governor himself, Ta sa Kone, who has come out, in most gorgeous attire, with his principal officers, and about a thousand soldiers, to meet us and escort us to the city. Salutes of guns are fired, and as we descend from our ponies, he comes forward and shakes each of us by the hand with the freedom of an old acquaintance. He invites us to seats, and a short conversation is carried on. The usual expression of mutual happiness and enquiries about health, &c., being over, we then march into the town, the crowd increasing as we move slowly along, the Pan-thay soldiers dealing much in the same manner with them as our own soldiers or police would do with a crowd at home. Travelling through the bazaar, and after traversing a considerable portion of the suburb, we are taken to a Confucian Temple which had been prepared for us, where we dismiss our obliging friends and settle down for the evening. The distance from Momien to Nantin is twenty-two miles, and is a good day's journey over a fair and tolerably good road, a great portion of it being paved.

If it were only possible to get the mule-men under weigh a little before daylight, the marches would not be so irksome; but the suspense and anxiety of seeing the mules getting loaded is great, and rarely have we seen them start before eleven. What with the prospect of the march from daylight until the actual start, then the time taken to arrive at our destination, the day seems very long. Ta sa Kone, the governor of Momien, is a very heavy built man, with a pleasing expression of countenance. Standing over six feet high, he looks quite a "Saul among the people"—his address and manners are mild and dignified, without the slightest approach to the swaggering air, which is one of the leading features of the eastern Chinese, and by which their officials are all known. A rather unseemly scar on his forehead, just above the nose, takes away a little from his appearance. This was caused by a bullet that fractured the skull, and was subsequently dug out of the bone.—He is evidently a man of great courage and bravery, as he is covered with wounds, which, upon further acquaintance, he took a pleasure in shewing us.

After a day or two's rest, we took an opportunity of giving the presents to him. He received us in the same pleasant manner. These presents consisted of T. Cloth, Long cloth, Turkey red, Poongee cloth, Spanish cloth, Flannel, Carpets, rugs, Table covers, Muslins, four double barrell guns, four revolvers, powder and shot, needles and thread, two musical boxes, Electro-magnetic machines, looking glases, buttons and some half a dozen muskets. These last were given before we left on our return journey. He expressed himself very much pleased at all he saw, and said that he would have to send them on to Talifoo to the king. He returned our visit on the following day with his officials, all dressed in their robes of state. He was carried to and from the Kyoung in a Sedan chair beautifully ornamented.

On this visit he told Captain Sladen to throw off all reserve, to come and go when he liked to the city, and he would do the same which course was afterwards followed, Ta sa Kone dropping in occasionally, having a chat and laugh. This he used to do so heartily and good humouredly as to put us all at our ease.

Momien city is situated on the S. W. side of an immense natural basin of from five to six miles in breadth. This valley opens to the N. E. from which direction the Tawo flows. The river, in a very tortuous manner, skirts the N. W. face of the city, and pours over the waterfall which was mentioned in the description of the physical characters of the country. The city is a square, and is nearly a mile long on each face. Its walls are of hewn stone and battlemented, and are from twenty-five to thirty feet high and without bastions. The walls appear to have been built anterior to the knowledge of cannon. The city is surrounded by a deep ditch, between which and the wall there is a good road. Over this ditch there are excellent bridges, four in number, leading from the gateways to the suburbs. These gateways have been built with great care, being lofty and arched something after the manner of the crypts in old buildings at home. The gates are of great strength covered with iron, and

are shut every night. Inside of the city wall is an earth-work, about eighteen feet high, by about thirty feet wide at the top. On this earth-work are built towers, over the principal entrances and corners of the city. These towers are used as look-outs and guard-rooms for the soldiers, their elevated position enabling them to detect the approach of an enemy for a considerable distance. This earth-work forms an excellent promenade for the citizens and parade ground for the troops. The battlements rising about eight feet above the earth-work, make cover for musketry only, as the embrasures are so narrow that cannon could not be worked with any degree of efficiency. The roads of this, are unlike most Chinese cities, being broad and regular and at right angles to each other. The houses out of the principal thoroughfares are isolated and self-contained, with little walls and gardens round them. There are a few shops inside the city, but these only for the purpose of supplying local requirement. This city and its environs has evidently been the seat of great wealth and learning.

The ruined Kyoungs and Temples shew much of the elaborate nature of the carvings with which they are ornamented. A great number of granite tablets and other stone monuments, with votive and other inscriptions exist, in and around the neighbourhood. These will, no doubt, form a most useful study for some future archeologist, as many bear marks of great antiquity. The triumphal arches in the streets, the stone tanks, hewn stone wells throughout the city, and the quietness and cleanliness that prevailed left the impression that no business was carried on within the walls, but in the suburbs, the citizens retiring into the city after business to their dwellings-houses and gardens. Every thing proves the city of Momien to have been the residence of a once skilful and opulent people.

The Governor's house is situated on the N. W side, and is a very unpretentious looking building. It is approached by passing through three courts, the inner-most being his reception room. Tables and chairs, similar to what are seen on the Eastern coast, were part of the furniture, and curtains of bright co-

loured cloth for the windows and doors. Mottoes in gold letters in the Chinese and Arabic character, on red and green papers, are hung up. This audience chamber is where he holds his court and dispenses justice. Beyond this, is a sort of armoury where, head dresses, breast plates, and all kinds of arms are hung up. Behind this a miniature garden of dwarf fruit and other trees, some bearing fruit and growing in pots, is laid out with great care. Around this garden, are the family apartments.

The work of destruction in this city seems to have been confined principally to the Kyoungs and Joes Houses. The Images and stone work are destroyed with a wantonness that we scarcely expected to witness, the courts and entrances being blocked up with the *debris* of legs, arms, heads, and bodies of gilt images; great stone griffins lying on their beam ends; huge stone censers that were used for burning incense lying smashed to pieces; the walls pitted all over with musket balls, shew that either the people must have taken refuge there during the sacking of the city and have been shot down, or that the walls have been fired at for pastime. Momien inside of the city, is a very quiet place, and the total absence of the bustle that is so common to Chinese cities, makes it a very desirable place as a residence. There are at present about 2000 Panthay families residing within the walls, and no Tartar Chinese. It is kept very clean; there are no wheeled vehicles of any kind, all the carriage being done by mules, which throughout all these regions seem to be very numerous. The Mosque is near the Governor's house, and is under repair at present, new wings having been recently added to it. Passing outside of the city on the S. W. there is a large suburb, the street joining the principal bazaar reaching from the S. W. City gate to about $\frac{1}{4}$ of a mile, where there is another suburban gate. The suburb extended beyond this at one time, but is now confined within these limits.

The streets run at right angles to this main street and from the bazaar also. It is in these bazaars, and in this area of some two miles that all the business of Momien and the surrounding district is transacted. This suburb formerly stretched

much beyond its present limits, but is now in ruins. The heaps of bricks, the worn sides of the stone wells, with the deep marks where the ropes had cut into the stone, now blocked up with rubbish, the ruined streets, houses and kyoungs, all indicate a once thriving and populous neighbourhood. The suburb on the southern face has once been equally large.

Of this there are only a few houses left, the destruction being complete. Long rows of detached mounds, with little squares over which the grass is grown, are all that remain to shew the position of the houses and streets, on the N. E. face of the city. On the Northern angle is a suburb, that has been spared. This is small in comparison with the others, and is more rural in character, having fine gardens round it. The Northern suburb has never been large, being confined to the limits between the city wall and the river. It also has suffered.

The same may be said of fifty towns and villages in and a round Momien. From these suburbs the vast paddy plain extends to where the rising ground begins. Along this plain are little mounds; and on the high ground, without regularity, are thousand of graves little vaults built on the surface of the ground. They have merely a stone facing, with grotesque figures, and an inscription cut either on marble or stone, and placed in a little receptacle at the head. These bear a marked resemblance to the old gravestones in England of the fifteenth and sixteenth centuries. About these, cultivation is carried on as if they did not exist, with the exception of some places which appear to be of greater sanctity than others, or where the graves being more numerous cultivation is consequently inconvenient and unprofitable. These places where the graves are more numerous are mostly indicated by the position of two long narrow stone pillars or posts, of from thirty to forty feet in height, with a thing like a ship's cross-trees of stone half way up, generally stuck round with joss sticks and flags for the purpose of holding votive offerings to the Nats, the belief in whom is as common among the Chinese as among the Shans or Kakhens.

It would be too long to detail the many objects of interest in Momien and its neighbourhood, and we have attempted only to convey a general idea of the country, towns, and people. What remains of the suburbs of Momien is full of life and activity business being carried on daily, with an intensity which only those know who have visited large Chinese towns. On every fifth day there is the usual large bazaar, and, as we have said, a more bustling animated spectacle perhaps is rarely seen. What it was before the Panthay rule began is difficult to say; but inferring from the accounts (possibly exaggerated) given by the oldest inhabitants, it must have been the great emporium of the west of China, and it is so yet, but in a much less degree. On these bazaar days, the people are seen thronging in from a distance with their wares, clean, well dressed, strong, healthy people; some with mules, cattle, pigs; others carrying baskets of jaggery, crockery, basket work, cat-gut, deer hides, tape, rope, fruit, rice, flour, tobacco, fire wood, lime, twine, vegetables, honey, hats, umbrellas, bamboos, paper, oil, cotton, cloth, woollens rugs, fowls, potatoes, indigo, flowers, and many other articles of lesser importance—all the Traders carrying arms of various descriptions. Long three-pronged, two-pronged and single spears, firelocks, gingals and dahs, are the principal weapons of offence and defence. All their wares are either bartered or sold for cash, and the facility with which the copper cash is counted and changes hand is very wonderful—every one young and old being very expert in counting this coin. Until near noon the people flock in, in great numbers, when there is scarcely standing room in the bazaar, and it is with difficulty that one can move backwards and forwards.

This crowd is so dense, extending out even into the region beyond the suburb, that we are inclined to think that the neighbouring towns and villages cannot be so utterly depopulated as we were led to believe at first. The street forming the bazaar is broad, with shops on each side. Beside these shops there are two rows of stalls close together, leaving a road way about 12 feet wide in the middle, and about the same distance between the shops and the stalls. Over these stalls are hoisted huge unbrel-

las that effectually protect them from rain or sunshine. The things usually bartered are those of daily consumption or domestic use, such as raw cotton, betelnut, thick coarse yarn of all colours, opium, cloth, English piece goods, crockery, glass ware, flannel, needles and thread, buttons and hardware of every description, farming utensils, saddlery, sandals, shoes and ornaments. Money-changers, on those days, do a very good business, and also the vendors of equivocal-looking eatables, of which pork and rice form the staple. Sweatmeats of all shapes and flavour are also fished out from round shaped iron vessels, and handed over to eager purchasers round about the gambling stalls. These sweetmeat and fruit sellers are most busy, as the Chinese have a penchant for these articles, during their gambling speculations. Pork butchers have a particular locality assigned to them, where the sale of pig's flesh is carried on with great skill and enegy.

The iron, copper, and clothing bazaars have also separate places allotted to them. In the shops are articles of ready-made clothing, curiosities of cut ivory from the Quantung Province, and copper pots in various stages of manufacture, with here and there a small tanyard for preparing deer hides. This latter article is prepared in a very superior manner, and is much used as waistcoats by the Chinese. The hides are also made into pockets and other articles of dress, much in use by both sexes. There is a very limited display of piece goods, consisting principally of white Long cloth, T. cloth, Poonghee cloth, and Turkey red; small parcels of Spanish woollen cloth, and velvets are also offered.—Cambrie and Book Muslins are not in much demand, although many of their turbans are made of this latter article. The heavier cloth of their own manufacture takes the precedence at present, being so much cheaper and more lasting, although all the piece goods of our own manufacture are selling at fancy prices, so high that they are placed beyond the reach of the common people.

It is our opinion that, unless any large quantity of suitable goods could, by reason of the thorough opening up of the old

trade route, be placed in these markets at very moderate prices, no profitable result could be anticipated. We would therefore recommend that only a small portion of well selected goods might be sent, until the country is properly settled, and commerce flows back again into its former channels. It has not been interrupted so many years, that the people do not remember, and tell of the thousands of mules that passed through their towns, and this so frequently, that the camp fires left by the one party served for the next. And we do not think this exaggerated; for, judging from the pains taken with their roads and bridges, the laborious and expensive cuttings, the time-worn pavements extending for many miles beyond the towns and villages, all prove that a most extensive and lucrative traffic must have been carried on.

The difficulty in procuring correct information was a great drawback to us, as any inquiry relating to the resources of the country, the position and yield of mines, &c., was the first thing to awaken their suspicion and distrust; and Capt. Sladen judiciously refrained from pushing these enquiries, in the present stage of our relations with them.

In fact, Ta sa Kone prohibited the Chinese from coming to our quarters, giving as a reason, that they were all cheats and liars, and their word could not be depended on. This may have been intended to give us a favorable impression of the Panthay people as contrasted with the other, for we do not think that there was any desire on his part to conceal the true state of the country from us. In addition, we could not stir out from the place, on account of dacoits and the weather, which at the time of our visit was very stormy, and raining in torrents a great portion of the time; so that our walks were confined to the city, the bazaar, and about a radius of half a mile. Several times Ta Sa Kone urged us to go out into the country; but only upon one occasion was this done, the bother of having a large Panthay guard always with us, and the unusual severity of the rains, which set in shortly after our arrival, flooding the whole country, deterred us from prosecuting our enquires beyond the limits of the valley.

Our stay of seven weeks, however, was not unprofitably employed; and although the information was not so satisfactory and full in details of produce and manufactures as we could have wished, yet the positions of towns and localities, with their distances from Momien, may be, in a great measure, relied on, as we took great pains to eliminate the truth.

Three days march North east of Momien is a large and flourishing town called Kito. In its immediate vicinity there are orpiment, iron, and copper mines, which were largely worked at one time, but on account of the uncertainty of transit, are not now worked to the same extent. The manufacture of salt is also carried on largely. Being a Government monopoly, it is sold only by license. Opium, tea, jaggery, oil, rough paper, twine, and cast-iron cooking vessels are produced at Kito, which, by all accounts, is a thriving place. Of the population we were unable to procure any correct estimate.

West of Momien some six or eight miles, is the town or village of Meinseen. Silver, lead, sulphur, and vermillion have been worked here from mines. Mustard oil, indigo, walnuts, beeswax and honey are produced in small quantities, and part exported to Mandalay, *via* Momien. West from Momien and distant about 30 miles, is the town of Meincoon. Iron and vermillion exist here. Iron pots are manufactured to some extent. A species of felt carpet is also made and very much in use, as we observed in the places we passed through. Some are dyed with representations of flowers in colours. Young-Yeen, another town, and its neighbourhood, produces these carpets also; in fact this is quite a carpet district. They are very thick, impervious to rain, and resemble thick sheets of felt. They find their way into Burma, and are very much prized. Honey and beeswax come in in small quantities from this place, and are exported to Mandalay.

In a S. E. direction from Momien, and about six miles distant, is the small town Tatong. Lead is worked here, and tea and wood oil are produced. The village or town of Chandoung

is close to Tatong, and in both of these places there are oil mills which are said to be constantly at work. Monoymo, S. W. of Momien nine miles, is an opium, beeswax, and honey producing district. Peline, north of Momien eight miles, produce walnuts and pine wood for building purposes. Much fruit is said to grow here.

Throughout the whole district, and in the neighbourhood of large towns, the cultivation of paddy and the tobacco plant is carried on extensively. Tea is also cultivated, but not to the extent that it is further East and South. On the quality of this we have remarked in a former chapter of this report. We think that its introduction into Europe would be appreciated, on account of its great strength and intense flavor. It is also likely that with more care in the preparation and packing, this sort of tea would keep for a long time without losing its flavour. The samples brought down are a fair specimen of the article throughout the district.

Yunchan is a large city to the east of Momien. It is described as larger and much more populous than Momien. The trade is also brisker; gold and silver, lead, silk, and salt are exported. It is described as having a brick wall round it, instead of a stone one, and, like Momien, many traders resort there from all parts of the province; and on account of the city having been spared by the Panthays, trade is carried on with greater energy than at Momien.

The roads from all the places before mentioned, excepting Yunchan, converge at Momien; and it is from these great centres, Momien, Yunchan, and Yunan, that mule loads, to the number of ten thousand, are dispatched every year to Mandalay alone. There are two good roads from Momien to Yunchan; one direct to the East, the other through Kito, in a more Northerly direction. Yunchan lies East of the direct route to Talifoo, and is described as from seven to eight days' march from Momien. The road, *via* Kito to Yunchan, meets the direct road at a small town called Pcopoy, and from what we could learn, is the direct route to Talifoo. There is another road from Yunchan direct to Mandalay, *via* Thee-boq and Thainee. This road joins the

direct route from Momien at the village of Looline, some four days' march from Momien, and four days from Yunchan.

From Looline the march is twenty-two to twenty-four days to Mandalay. This is what is called the Thainee route, and has been the principal one for some years past. Talifoo, the capital of Panthay, is described as an immense city, situated to the N. E. of Momien, distant twelve days' march. It is said to be on the borders of an immense lake, that is bounded on one side by the hills and the other by the horizon. Boats and large craft are described as plying backwards and forwards to great distances. The road to Talifoo is represented as paved nearly all the way. Being the seat of government, it is also the seat of large trading operations, and is described as having great traffic with all parts of China.

Yunan city is said to be much larger than Talifoo. It is situated in a S. E. direction from Talifoo, distant fourteen days' march, and nearly direct East from Momien and Yunchan. This city had been besieged by the Panthays for some time, and was the last strong hold of the Tartar Chinese in the Province and their Capital. Its fall was announced when we were at Momein, as mentioned before, and great rejoicings were held by the Panthays. It was told us that upon the reduction of the place, the King took up his Royal Residence within the city.

Like Talifoo, it is described as being on the side of an immense lake. The length of this city is represented as one days' march, for a man beginning in the morning and ending with the evening. This may or may not be true; but the man who informed us, spoke with a semblance of truth, and there was no reason for him to speak otherwise. This city is one of the great central marts of China, and is full of traders. It had not been sacked; and the damage done at the siege is described as being very slight.

It soon became apparent that we had reached the limit of our journey Eastward. Ta Sa Kone informed Captain Sladen that he had no objections to his going forward; in fact would have encouraged his doing so, had not the road been still infested

with roving bands of dacoits ; that although he had destroyed many of them ; yet, having no occupation, the evil would crop up again, giving him trouble and uneasiness ; that he had a large fighting force in the field to hold them in check ; yet, with all his care, they occasionally managed to outwit him. They had lately attacked and plundered a caravan with a large quantity of silver, on its way from Talifoo to Momien. He said he did not care so much for any of his own people being hurt ; but he would never forgive himself, nor would the King forgive him, if any of our party were injured. He also informed Captain Sladen that the King had given him full power to negotiate any terms that he thought would be conducive to the welfare of the people and the advancement of trade. It was in the most liberal manner that he met Captain Sladen's views in every thing, saying that he would be more willing to " take half a Rupee than a whole one in custom's duty, to restore peace to the country." It was with this knowledge before him, and the other more weighty reasons for not running the risk of a collision, that Captain Sladen considered it quite unnecessary to proceed further.

The object of the mission was attained. The questions of trade and duties were entered into and discussed in all their bearings. A treaty of commerce, wherein a fixed tariff was established, formally agreed to and signed. And although it would have been advantageous to have seen more of the country ; yet the risk was so great, and Captain Sladen's orders so imperative on this point, that it would have been folly to have run the risk of undoing all by pushing our way through a part of the country where, it was most probable, we would have to fight the inhabitants and kill some of them, and thus leave behind us an impression that might never be obliterated, besides having our own party endangered. We, believe Ta Sa Kone was sincere in his warnings, for there is little doubt, if these rebels were in any force, or held any position on the road, that he would have taken advantage of our superior armament, and led us where it would have been impossible for us to do anything else but fight them. If this had been his object, nothing was easier than to have suggested it at the time, for we were only too anxious to get forward,

These dacoit bands are ubiquitous, springing up without any warning. The country is so vast that they can do so frequently with impunity, until some act more daring than another comes to the knowledge of the authorities, and a force is then sent to reduce them. Throughout the whole of China, the occupation of wood-cutting is one of the means of livelihood of a large section of the community. These men have excellent opportunities of watching from their hills the travellers going from place to place, and as they are very poorly paid, the transition from wood-cutting to dacoiting is very simple; and we think, from the general appearance of the wood-cutters about Momien and its neighborhood, that the half of them would turn dacoits if they got a chance. As it is, there is a perfect understanding between them and the dacoits. They have to go many miles for their wood, and they go unmolested and without fear.

After the usual ceremonial visits had been paid, Ta Sa Kone became a frequent visitor to our Kyoung, in his ordinary dress. Throwing off all reserve, he would have long conversations with Captain Sladen. His shrewd questions and answers, and general knowledge of what was passing round him, point him out as a man of no ordinary stamp. Possessing a giant strength, we were informed that in all battles Ta Sa Kone was always in front; and this was well attested by his numerous wounds.

He sent his own gorgeous robe and hat to Captain Sladen as a present. He took the rings off his fingers and gave them to him. On another occasion, he took his gold dagger from his side, which he also gave. To each of us he gave a hat, boots, a roll of silk, and a jacket. Nothing could exceed his generosity, and the gentlemanly manner in which it was done, with a delicate apology on account of his poverty, regretting that he could not give us more. For all the attentions that we received personally at the hands of the large-minded, high-spirited, liberal governor of Momien, we will always cherish the most grateful remembrance.

The presents brought by Captain Sladen were dispatched by the governor of Momien to the King, Sulyman the first, at Talifoo, who sent a return messenger with a letter of acknowledgement. This messenger was unfortunately killed on the way, and subsequently a dispatch was received from the King, stating that presents for the mission from him had been sent forward; but they were stopped at a place called Shedeem, by reason of the disturbed state of the district. He also informed Captain Sladen that he proposed sending an Embassy to Rangoon, that would leave Talifoo in December; and that it should come *via* Bhamo, with some thousand mule loads of goods, and open out the road for trade and commerce thoroughly.

It may not be out of place here to remark that the object of this expedition, from beginning to end, was the re-opening of the old trade routes for commerce, and that, with this end in view, the utmost care was taken by Captain Sladen, by adhering strictly to the commercial purposes of the mission, to avoid all political complications that might arise during its progress; and as far as the members of the expedition are aware, the proposed return visit of the Panthays, has simply the same commercial object in view. While it must be evident to all concerned in commerce, that the re-opening of the old trade routes, conducing as it must do, to the peace, prosperity and happiness of the large population inhabiting these provinces, is a legitimate exercise of the power of whatever government exists, either temporarily or permanently, as the case may be.

The terms of the commercial treaty made between Ta Sa Kone and Captain Sladen were, that per every Rs. 250 of declared value imported at Momien, or within the limits of his government, Rs. 10 of duty should be paid; and should these goods require to be forwarded to any part of Panthay territory, no additional duty was to be levied. In addition to this, it was arranged that presents, amounting to about four annas per mule load, right through to Momien, would be accorded to the Tsanbwaw of the different districts on the route; or in fact, he said, "you can pay them whatever you like."

"I will see that the duties are not excessive." These things being all arranged satisfactorily, by a mutual interchange of seals and expressions of good will, it now became a question of returning. The subject of the Panthay return visit was now brought forward and freely discussed. Capt. Sladen promising to have a steamer at Bhamo or Mandalay to receive them; the Governor promising, on his part, to see that they should leave either in November or December. If they should come down, it will remain for our Government and the Merchants to give them such a reception as will convince them that our object is the promoting and facilitating commercial intercourse with western China; and that while we are doing ourselves good, we are endeavouring to confer upon them, at the same time, the blessing of peace and prosperity.

It was apparent that the King of Burma had, in a measure, crippled the expedition, by the vexatious delays and opposition we received, thinking our funds would be exhausted, and we would have to return without accomplishing anything. It is quite true he sent us up in one of his own steamers; it is also true that his officers stirred up the whole country to oppose us. It is quite true that, under pressure from the Chief Commissioner, he sent an officer and guard of a hundred and fifty soldiers, with Rs. 5000, to Captain Sladen. It is also true that, when Mr. Gordon arrived at Maingla from Bhamo, he found that Burmese officer had been there fourteen days before him, without an effort to proceed or communicate with us. When we arrived from Momien, Captain Sladen asked him why he did not come on with the money. He said he was afraid. Then he asked him why he did not send a messenger, as it was only two days' journey. He had not a word to reply. Our belief is, that he was told to go a certain distance and there stop. There is no doubt, that if Capt. Sladen had received that money earlier it might have altered his movements.

The rains having set in with unusual severity, the concessions made by Ta sa Kone, the disturbed state of the

country, and the absence of these funds, caused the project for going to Talifoo to be abandoned. It is true, that he might have gone at the expense of the Panthay Government, who would have been delighted to have afforded him every assistance; but Capt. Sladen would never consent to go through the country as a pauper, dependant on a people amongst whom it was so necessary that a spirit of independence and liberality should be shewn.

Much has been done and accomplished; but much remains. It now rests with the British Government to say whether the Treaty with the King of Burma is to be carried out in its integrity; or whether the opposition still manifested, and carried on with a secrecy and intensity that defies description, by the corrupt ministers of an effete Government and King, is to have the supremacy, and to stop the march of Progress in this Province. The continuance of this system of exclusiveness; which is so unscrupulous as to the means used by which the ends of the Burmese government may be attained cannot, we conceive, be placed for a moment in the balance, with the interests of a people recovering from the throes of a protracted civil war, and anxious for reciprocity and Commerce. The consideration of the important advantages connected with the extension of our trade and civilization together, with the immense impetus which thus will be given to the prosperity of this province of British Burma, are things which should be weighed well, by those who are at the helm of affairs. The minor consideration of giving offence to a King wedded to superstitious observances, and sunk in indolence, with a Government rotten to its foundation, and keeping its position only on sufferance, should not be entertained for a moment, in comparison with the weighty interests involved in the re-opening of the new overland route to Western China.

Our stay at Momien was protracted beyond the time Captain Sladen intended, on account of the rains; and it was with some difficulty that the Governor could be persuaded to hear of our going. "Speak of it in a month hence," he used to

say, in his jocular manner. At last after seven weeks' residence, arrangements were made for a start, the 12th July being the day appointed, but the day was too far advanced before we were ready, and the following day we got away, bidding adieu to the Governor, Ta Sa Kone, who was on the battlements, with a number of his people round him. Shouting and gesticulating to the mulemen to make haste, he looked as if he was in the act of resisting some storming party who had made a surprise on the city. Riding through the bazaar, where all the people are out to see us off, we soon gain the crest of the hill, where an affecting leave-taking occurred between us and those Panthay officers with whom we had been more immediately connected, some being even affected to tears. Taking a last look at the place of many pleasant associations, we turn our backs on Momiën, meeting the S. W. Monsoon full in our teeth, our cloths being a poor protection against the driving rain, which sometimes came down in perfect sheets.

On turning an angle of the road, close to the scene of the former dacoity, we came upon the still warm body of a dead man, half hidden among some bushes by the road side. Shortly afterwards we arrive at the Panthay advance guard, who had halted for refreshment. The officer commanding told Captain Sladen that the man he saw was one of three that had been executed shortly before, being found with arms in their hands, lying in wait. The Panthays coming suddenly upon them, they had no time to escape, and were dispatched on the spot. We stay a short time at the boiling springs, the Doctor taking some observations. Nearly all day the roads were in a very bad state, and we had an excellent opportunity of seeing the effects of the monsoon on the country, the whole face of it having been entirely changed within the space of two months. The following day, the rain still continuing, we remained at Nantin, although Ta Sa Kone urged us not to delay a single moment more than was necessary, on account of dacoits but some of our people were foot sore, others sick, and Capt. Sladen thought it best to wait a day. The wisdom of the Governor's advice we

found out when too late, as that same evening our ponies were stolen by dacoits. The expertness and celerity with which this was executed, shewed that they were adepts in the art of horse stealing, as the thieves, to effect an entrance into the enclosure, had to work their way through two brick walls. This was done so silently and carefully, that the sentry who was not a dozen yards off heard nothing, and all three ponies were walked through this breach, and we heard nothing more of them. The following morning the governor of Nantin sent people out to see if any traces of them could be found, but to no avail.

Expressing his sorrow at our loss, and placing at our disposal three other ponies, we made a start for Maingla. Passing rapidly through Maintee town, with the water and mud nearly up to our saddle girths, we then crossed the iron suspension bridge, and begin our ascent of the Maupoo range, which was performed under considerable difficulties, it having rained the whole day. The road that was bad in many places when we traversed it before, was now very much worse. After a short halt at Maupoo, we pass through the town and descend on the west side of the range, wading through mud and water the rest of the day. We arrived at Maingla about seven p. m., tired and wet. It was at this place we were joined by Mr. Robert Gordon, of the Engineers, who had been sent up by the Chief Commissioner, with money for our use. We also found the Burmese officer with his hundred and fifty men before mentioned. This man had been at Maingla for fourteen days. It was from this place that our Panthay guard escorted us on our onward journey, and now bade us adieu, Capt. Sladen making them presents, for which they expressed themselves very grateful. We lost a great many things on these two marches, no doubt stolen by the blackguard-looking wood-cutter lot of coolies, that was hastily improvised for the purpose of carrying our baggage. A few days previous to our leaving Momien, Ta sa Kone had thirty mules stolen, which we have no doubt, were intended for our use. Staying here five days, our Panthay friends then left us with regret.

It was now arranged that the Shans should provide the necessary means of carriage, for conveying us into the Hotha valley, it being Capt. Sladen's intention to cross the mountain range into Hotha. The Shans said we could cross with greater facility from Sanda, and it was arranged that we should do so. With the usual noisy demonstration at starting, we leave Maingla on the 20th of July, and cross the Tawo river in boats, swimming our ponies over. We had a very pleasant day's ride, and arrive at Sanda about five p. m. It was during this march that we had an opportunity of taking notice of the numerous land slips that had taken place on both sides of the valley, proving as the people said, there never had been such a period for rain, and this was further confirmed by the intelligence conveyed to us at Sanda, that eleven villages had been destroyed, and nine hundred souls buried alive. Everywhere were evidences of inundation, whole fields of paddy destroyed, by the river breaking the bunds and spreading over the low-lying part of the country. We lost some of our traps in this journey also; in fact, petty pilfering is as much a leading feature, of the Chinese in this part of the country as it is on the seaboard. So audacious are they in their thefts, that one of four silver spears, given to Captain Sladen by the Governor of Momien, was stolen from alongside of his bed. In removing the spear, the thief made a slight noise, and Captain Sladen jumped out and fired his gun at him; but he got clear off, and we heard no more of him.

The old Tsaubwa sent his head men, who expressed themselves very sorry that it should have been stolen, and offering to make restitution, which Capt. Sladen would not listen to; but told them to make every inquiry; failing this, he did not want anything further. Suspecting one of the Poongees, and some circumstances connected with his being about late the night previous, which he could not satisfactorily explain, and being otherwise a bad character, the Poongee was excommunicated by his superior. This ceremony was performed with much impressiveness. The delinquent Poongee was brought by the elders of the people, and made to kneel before his superior. His

Poongee robe and turban were stript off, and a cooly's dress was than put on him; and he was led out with a chain round his neck, the superior and other Poongees chanting in low tones the excommunication service of the Buddhists. The Poongee's old mother who was present during the time, was plunged in great grief, his father and brother were also there, and seemed to feel very much the disgrace brought on their family.

It was at Maingla that the Hotha Tsaubwa was to have met us first; then it was at Sanda that he was to have come, and make arrangements for our going over into his valley; both these promises he failed to keep, and the Sanda people were afraid of the responsibility, and urged us to go to Manwine; to which Capt. Sladen at first refused, but after an explanation consented to do. The explanation was to the effect, that there had been some quarrel between the Hotha Tsaubwa and the Sanda and Maingla authorities, and he dared not come into their districts. Captain Sladen surmised that there was a conspiracy on foot to prevent him going to Hotha; and after some hesitation, he agreed to move forward to Manwine, and take his stand there, as he had made up his mind to explore the other routes; and it was for this purpose he wanted to cross from Maingla at first. We left Sanda on the 4th of August, and bade adieu to the kind old Tsaubwa, who had always supplied us with every necessary during our fortnight stay. He came out with his grandson to bid us farewell, the salutes of guns and the blowing of trumpets going on as before. Capt. Sladen dismissed these trumpeters with a present, when they had accompanied us about half a mile from the town. The road between Sanda and Manwine had entirely disappeared in some places, and nearly all the small bridges had been swept away. The evidences of the terrible severity of the season, being still manifested in the land slips on both sides of the valley, and having the same peculiarity as those higher up in the valley, but not so numerous. The Taping, that had the appearance of a small and insignificant rivulet on our upward journey, that could be forded at almost any place, had now swollen into the dimensions of a broad rapid

stream, tearing furiously along in many places with great force.

Arriving at Manwine early in the afternoon, we take up our old quarters at the Kyoung, some of our old friends rejoicing to see us. Another Poongyee had succeeded to the Chief Poongyee-ship during our absence, and took a great interest in all our debates, and combined a degree of muscular energy with that interest, that took a more practical form than was consistent with the severe tenets of Buddhism; for on several occasions, when the crowd that invariably attended us wherever we went, became more pressing and importunate than he thought was necessary, he gave them a warning, which if they did not attend to, he simply bundled them out without ceremony, often taking a cudgel and laying about him in anything but a priestly manner. We were met at this place by our old Ponsee friends, who tried every argument to persuade us to go back the same way we came, but without effect. Capt. Sladen told them to meet him at Bhamo, to make arrangements with the other principal men of the district. We learnt from them that the young Ponsee Tsawbwa had died of small pox shortly after we left.

The head men of this place tried to alter Capt. Sladen's determination, pointing out the advantages of the Ponsee and Poonline routes over any other. This they did with a pertinacity characteristic of them. Captain Sladen told them that a few months was neither here nor there to him, that now the rains were nearly over and fine weather coming, it would be more easy for him to travel, and that he could wait until they had made arrangements for crossing to the other side. He told them that they need not hurry themselves, but make their preparations complete, that he proposed going to Hotha, and he was determined to go. No sooner was this announced to them, than the old Hotha Tsawbwa suddenly made his appearance. Whether this was premeditated, or a simple coincidence, we could not say; but as, a few days before, Captain Sladen received a letter that he was coming, we cannot help thinking that the

Hotha Tsawbwa was in league with the head men of this place. We failed to see what possible advantage he could gain, unless he had been bribed by them not to encourage our going the other road.

All the difficulties now disappeared, and the road that was so bad before, was now pronounced an excellent one. Previous to starting, we paid a visit to the Tsawbwa Kadaw, the old lady expressing herself well pleased with every thing that had been done, and telling Capt. Sladen to make haste back, and to finish the good work he had begun. She entertained us with a dinner in the Chinese fashion, which after having partaken of, we bade her good bye, the old lady appearing quite sorry, and her pretty hand maidens expressing loudly their regret at our departure. These young ladies, in their frequent pious visit to the Kyoung had thrown off much of that reserve of manner which characterized their conduct on our upward journey, and by little interchanges of presents had taken quite an active interest in us. On the 8th of August, there was a noisy debate about mule hire, which was at last satisfactorily arranged. On the ninth, we left Manwine for Hotha, having to wait some time at the banks of the river, until the baggage was ferried across, which was done by boat, we crossing in the last boat about noon, our baggage and followers having preceeded us. On mounting our ponies, we had to wade through a belt of mud, for more than half a mile, this mud being so soft and tenacious, that in one place we were in danger of being completely bogged. After getting over this part, and landing on *terra firma*, we hired, for two rupees, some Shans who were present, to get our pony, which was gradually disappearing in the mud, dug out. Getting on the rising ground again with some difficulty, we ascend the mountain until, we attain a height of three thousand feet above the Taping, and cross this ridge a little before dark. We had a most beautiful view of both valleys, and after passing some villages on the hills we descended into the Hotha valley by an easy slope. Blundering along in the dark for two hours, we arrive at the village of Monloi, about eight, and take

up our quarters in a Kyoung. A little while afterwards, we found that Captain Sladen and some of our party had mistaken their way and gone to another village.

The distance from Manwine to Monloi is about thirteen miles, over a very good road on the Hotha side, but much cut up by recent heavy rains on the Manwine side of the range, and very steep. Nearly the whole party having been got together the following morning, we left Monloi, and after about a three miles' ride, we arrived at Hotha, where we found Captain Sladen and Doctor Anderson, who had arrived a short time before us. The Hotha Tsaubwa had come out and received them with a salute of three guns and a great display. As soon as we arrived, he took us to his own house, where rooms were prepared and every thing arranged for our comfort.

This Chief is the most influential of all the Tsaubwas in the Shan States. Keenly alive to his own interest, he has the faculty of keeping friends with his more powerful neighbours. He is a great friend of Ta Sa Kone; and is also on terms of friendship with Leo Quang Fung and Lee Sit Eye. He is like on terms of intimacy with the Burmese, and although he hates them cordially, yet manages in such a way as not to compromise himself with them. He is a very clever man, but a little unscrupulous. He has much of the Chinese cunning and disregard for truth, yet has a degree of kindness and cordiality not general amongst celestials. To traders this man would be a most valuable auxiliary. No trader could pass through his district without his assistance. In all business transactions he will require watching. His immense influence in his own and adjacent districts, the means he has of arranging with others who are inimical to trade, the power he has over the different dacoit leaders, combined with his own natural ability point him out as a man that it would be more prudent to conciliate, than to oppose. His good sense and self interest point out to him the advantage of commercial intercourse with us, and

he is most anxious to have all the carrying trade in his own hands.

The valley of Hotha (or as it is called Hotha Latha,) is divided into two districts. The western, or smaller portion, is governed by an infirm old man, who takes no interest in anything, and is in mortal terror of any stranger approaching his palace. This Tsaubwa had been brought under the Burmese influence to oppose us. Capt. Sladen sent him a few presents with which he was very much pleased, and sent some return presents, with a message that he was very poor and old, that when Capt. Sladen came back he hoped he would come and see him. The Hotha Tsaubwa is his son-in-law, and all cases of importance that have to be decided, are brought to the Hotha Tsau-bwa for adjudication.

The roads through this valley are excellent, and the distance to Nantin from Hotha is only two days' easy march. The road lies over the Shamalung range, on which Lee Sit Eye has several villages. This route, therefore, will be an objectionable one, until he has been disposed of. The slopes in the valley are long, and the land slips here were not so numerous, although there is evidence to show that the rains had been very severe.

The town of Hotha is not large, containing only about 150 houses, and about 1000 inhabitants. It is built of brick, and is walled round similar to other Shan towns. The bazaar is held on every fifth day, the same as in the other places we visited. This bazaar is on the outskirts of the town, on a common set apart for the purpose. An active business is carried on during the bazaar days. The alloyed silver, that we have described before as common to the Burmese, changes hands sooner, and is better liked here than the Chinese cash. This may be attributed to convenience in carrying, as these people come from great distances. To carry heavy cash would not only be inconvenient, but expose them to the risk of being robbed.

The slaughter of kine during their festivals (most of

which occur about full moon), is rather an exciting and animated scene, the people buying the flesh up with avidity, and carrying it off for the purpose of offering a portion to the different Nats, who are supposed to exercise an influence over every branch of their domestic, as well as their out-door, occupation. The fields, the rivers, the houses, the fire, the loon, the plough, the wood, and the bed, all have offerings on these occasions. These Shans have not the prejudice regarding the slaughter of animals that the Burmese have, and beef is frequently exposed for sale in the bazaar and markets.

A very superior breed of short-horned cattle is found all over these beautiful valleys, some of the bulls being splendid creatures, and will bear comparison with even our English cattle.

Elsewhere sheep of a very superior breed are reared in the higher regions, and have a marked resemblance to our Scotch sheep. They are nearly all blackfaced, and have not the large flat tail peculiar to the sheep of the north eastern coast of China. The entire population of this valley, roughly estimated, will be about 30,000, of whom a third are Chinese and Kakhens.

The people are industrious, and as well doing as their neighbours in the Sanda valley, with the additional advantage that they have not had the equivocal honour of a visit from the Panthays. Their houses consequently have not been destroyed, nor their towns and lands been *looted* or ruined. They are a peaceful and contented people, with very little vice among them. There are many Pagodas, with Kyoungs attached, in the Burmese style, but much smaller, and very clean and neat in their general appearance. There are also numbers of stone drinking fountains on the road sides, which being carefully built and shaded, enable the traveller to refresh himself with a drink of cool clear water, without the addition of mud or animalcules that pollute the streams from the drain-

age of the paddy fields and rank vegetation that exists all over the country.

Leaving the scene of many pleasant reminiscences, with a strong injunction from the female portion of the Tsaubwas household to return as quickly as possible, we again resume our journey homeward, our kind and hospitable host convoying us a distance of some four miles on the road. After an affectionate leave-taking, we pursue our course along the banks of the Namsa. Crossing that stream by a frail bridge, we follow the left bank to a distance of some eight miles from Hotha, where we pass, and leave on our right, the town of Latha, the place that is presided over by the feeble old Tsaubwa, who would not entertain us for fear of bringing ill luck on himself or people.

Turning rapidly to the north, the Namsa passes between two small hills into the Taping. Two or three miles further on, the ground begins to rise, the paved road ceases, and we are again scrambling up the Kakhen mountains. Ascending rapidly some five hundred feet, we arrive at the village of Nampouk distant fourteen miles from Hotha. The Tsaubwa of this place having joined us, professed great friendship, receiving us with a salute of three guns, and was very kind during our stay. The following day being wet and rainy, he persuaded us to remain as the roads were very steep and slippery, and he was afraid some of the mules with their heavy loads would be hurt.

The village of Nampouk consists of about twenty houses, scattered over an area of half a mile, built in the Kakhen style, and with the usual concomitants of mud &c, surrounding them. The Tsaubwa of this place is independent, but acknowledges the Hotha Tsaubwa as his superior. After staying here one day, and making some presents to the women, we leave Nampouk on the 29th of August. After a more than usual noisy altercation with the mule-men in the morning, we ascend rapidly from Nampouk until we obtain an altitude of between seven and eight thousand feet above sea-level, squally and

heavy showers occurring all day. During the intervals between the squalls we have glimpses of the Hotha and Sanda valleys, and recognize many of the headlands, and land marks with which we were familiar, but they are soon lost in a dense fog that shuts everything from our view. Descending again, we arrive at the village of Ashan nearly opposite Ponsee. This is the place that was referred to in a former portion of this report as being in the Tsaubwa-ship of Ponsee, and was formerly the head quarters of that district. It still owns allegiance to Ponsee and acknowledges that Tsaubwa as its head. This village is dirtier than any one we have seen yet; mud and pools of dirty water and rubbish every where. We waded through these puddles which have not the usual stepping stones to facilitate entrance to their houses. The Tsaubwa's house, where we were to be lodged, is the best looking in the place; but bad was the best. It had the modest pretention of a solitary bamboo laid on top of a gulf of mud, to serve as a pathway. No doubt, this answers admirably for the fleet and bare, footed Kakhen boys and girls; "Blondining" over it, but was scarcely adapted for conducting heavy booted men in safety to the other side. After some little difficulty, we were landed at the entrance and found the internal economy of the place almost as bad as the outside.

In a corner, ten or twelve feet square at a depth of about two feet, was a dunghill, emitting an odour which practised, and familiar as we had been for many months, with stinks varying in intensity, was, upon this occasion very disagreeable. There was no help for it, however, and we had to remain all night.

The following day it rained in torrents and we got away about noon. We were so delighted at leaving the place that we omitted to count the houses in the highly-flavored village of Ashan. We now descend rapidly about a thousand feet, that is we slip down hill that distance. We then cross a number of rapid torrents and again descend some fifteen-hundred feet, and about four p. m. arrive at the village of Mamoy; the distance gone over being about seven miles of the worst road we have had yet. We now have the annoyance to find that we have come a day's

journey out of the direct road, this little arrangement having been entered into by the Tsaubwas, for the purpose of getting us to visit their villages in detail. This was pleasant and profitable to them, no doubt, but unfortunate for us so there was nothing else for it but to accept the position with as good grace as possible.

We also found, at this place, that half of our baggage had gone away in another direction, to a place called Loelong. The following morning we started and arrived at the last mentioned place about two p. m. Some three or four miles distant from Mamoy, the Tsaubwa met us, and expressed great sorrow at the mistake that had occurred, and did everything in his power to do away with any bad impression. Two of his granaries had been cleaned out and put in order for our reception, and we were comfortably housed. Loelong is a village in the Matan district, and is governed by the elder brother of the Matan Tsaubwa, the younger brother taking the precedence and ruling the whole district, which is of considerable extent.

This young man is by far the most powerful, upright, and intelligent of all the Kaken Tsaubwas that we had hitherto met. It was his father who stopped and plundered the Burmese Embassy to China, and between whom and the Burmese, during his life time, there was the most deadly feud. The young Tsaubwa who succeeded his father, does not inherit the same hatred. He has been most anxious to make friends with the Burmese, on several occasions, but has been repelled by the arrogance of the officials. This village of Loelong has about forty houses, the people are cleaner and much better dressed than we have seen Kakhens generally, and there is an air of comfort, and an attempt even at ornament about their houses, that was quite new to us. They had little gardens, fenced and laid out with a care that we did not expect to meet with in the Kakhen mountains.

We had to remain here one day, as it was arranged that one half of the mule hire should be paid. This operation was accompanied by the usual attempt at extortion by individual mule men, which was put a stop to by the Matan Tsawbwa's interference.

Leaving Loelong on the 2nd of September, we continue our journey over a tolerably good road, cut up in many places with the rains, and in others showing evidence of recent rough repair as if they had anticipated our coming. Passing several large and seemingly populous villages, we arrived at Matan about 3 p. m. where we were received with a salute of guns, beating of gongs, and tomtoms, and other outward demonstration of respect. The Tsaubwa having accompanied us from Loelong, was very kind, and insisted upon our partaking of his hospitality, which we did, staying an hour with him.

This chief has things better arranged than we have seen before. There is a brick wall round his house, with a front similar to the entrances of the houses of the Chinese upper classes, then a gate and a narrow path through the sea of mud; that is the invariable accessory to a Kakhen residence. Partaking of some shroo and shamshoo, which is the custom of these people to entertain strangers with, we mount our ponies, and going on for another couple of miles take up our quarters at the village of Hotone, where we stay for the night, the distance gone over being about eleven miles. The following morning Capt. Sladen distributed some presents to the Tsawbwa and the female portion of his household. After the usual difficulties with mule men, we get away about eleven a. m.

Cresting a little eminese, after leaving Hotone, we got the first view of the Irrawaddi, stretching as far north as Mougong, and down as far as the second defile; a portion of the Taping is also visible, and the little Moola choung, or creek, parallel to it is seen issuing from the hills to the north of the Taping. Opposite to us is the Poonline hill and range, distant only some five or six miles. Altogether the scenery is very fine, our people being almost frantic with excitement at the first view of the plains beyond. We then touch at the village of Mandaw, and have again to submit to draughts of shroo and shamshoo, this time, however, of a better description. After passing a compliment to the Tsaubwas' wife for her excellent brew, we depart, delighted with the idea that this is the last Kakhen village we will see.

We now begin our descent in earnest, by a series of rapid, and erratic evolutions, performed with more elerity than dignity, by ourselves and ponies, and which only those who have slid down several thousand feet, with very few breaks and stoppages, can understand. Arriving at the bottom with our limbs intact and very little the worse, excepting a few cuts and scratches, received in our rapid transit. We then cross a small stream where a light bamboo bridge has been constructed to facilitate our passage. After swimming our ponies over, we continue our journey, for about an hour, ultimately striking the left bank of the Taping, which was tumbling and roaring and scattering its spray over the rocks like an immense waterfall.

Following this stream for about a couple of miles, we again cross a narrow spur of the hills, and finally, about 6 p. m., arrive at the bank of a small river called the Nan Thibet, where we take up our quarters for the night, and wait for the rest of the party to come up. The distance from Hotone to the Nan Thibet is about twelve miles, over a very bad road.

The construction of frail tenements called by the Burmese "Tay," was at once entered into with spirit, and if the mosquitoes and sand flies had not been so troublesome, we might have made ourselves comfortable. As it was, sleeping was out of the question. The night being very fine, we fortified ourselves with a pipe, and a chowrie, (horse hair switch) and by this simple means managed to get through the night.

As soon as morning broke, there came on a most terrific storm of thunder, lightning, and rain, that rendered the crossing rather unpleasant. A small raft that was lying on our side of the river, was hastily lengthened and widened by the addition of a few bamboos. A communication was then established with the opposite shore, and two hauling lines, made with strips of bamboo, were fastened to the bow of the raft, and a gang of men placed to each line; by this means it was hauled backwards and forwards; and at ten a. m. the whole party were over. Mounting our ponies, we were joined shortly by a

Burmese official, who came out to meet us. We continue for about four miles further, over a good road, and finally arrive at the banks of the Taping, a little above the Nampoung village, and opposite Seeing, where boats and officials were waiting to receive and ferry us over. There was no want of respect shown now, but on the contrary, the most fawning, sycophantic, cringing manner was adopted, by the very people who conspired a few months previous to cut our throats.

Arriving at the village of Seeing we find, a place curtained all round, mats laid, and everything prepared for our comfort. Presents of rice and fruit were brought by the officials, who behaved in the most abject and deprecating way. The following morning we embarked for Bhamo in boats fitted up expressly for our use, two canoes with a platform between, and a roof made of leaves was the style, and we thought it the perfection of comfort in travelling. Village after village is passed in rapid succession, as we drift down the stream until we are launched out into the broad Irrawaddi. We take a farewell glance at the Hills, and as we recognise Poonline and the hills beyond, it is with a feeling of thankfulness, looking back at our period of probation in that locality, that, but for the untiring patience of our worthy chief in counteracting all the plans and evil machinations of the Burmese, a very different and melancholy result would have been told of the Bhamo expedition of 1868; sanctioned by our own government, ostensibly approved of, and assisted by the King of Burma, that arch miscreant who had laid plans to prevent our return.

CHAPTER V.

AN ACCOUNT OF THE AGREEMENT ENTERED INTO BY THE TSAUBWAS, WITH A DESCRIPTION OF THE IRRAWADI AND THE TOWNS BETWEEN BHAMO AND MANDALAY.

At three p. m. on the 5th of September, we arrived in Bhamo after an absence of a little over six months, everything possible having been done to open the road for commerce. All that now remained to complete this great undertaking, was to bring the Tsaubwas of the different routes together, and bind them to protect travellers and property going over their hills, and through their districts. This they had promised to do. A few days being required to call them all together from their several districts, on the 12th September, thirty one Tsaubwas took the oath of fidelity to Captain Sladen. Scaffolding was erected and a place for an offering to the nats was put up. A huge buffalo was procured, and, in the midst of great excitement its throat was cut. The process of dipping each man's dah into the blood of the victim, was then performed, and also mixing part of the blood with shamshoo and drinking it all round. These ceremonies constituted an oath of the most binding nature that could be taken by the Kakhens.

The following day another Buffalo was procured, and run up with ropes to the scaffolding, he was then canted round upon his back and his throat cut, and a ceremony similar to the previous one gone through. Then came the offerings, the most of which were made to the nats. Then a piece of flesh was cut and sent to the Woon, which he refused to accept. The effect of sending this piece of bloody meat was rather curious. Some of the Tsaubwas were in favor of doing so, others were not, but the Matan Tsaubwa overruled all opposition and it was agreed to be sent. The meaning of the refusal or acceptance of that piece of flesh by the Woon of Bhamo, being, either eternal friendship or deadly enmity. If accepted, it was considered that all differ-

ences between them should cease, and that henceforth they should live as friends and subjects; but if refused, then their feud remained more intensified than ever, by this additional insult to their offering.

Captain Sladen tried to bring about a reconciliation, but it was without avail. The Bhamo Woon, true to the orders of his master had done everything in his power to prevent a reconciliation. He would not even allow the Kakhens to come into the town, until Captain Sladen remonstrated with him. He told Captain Sladen to go to a place some twenty miles off, to make his sacrifices. He prohibited by pains and penalties the sale of Buffaloes, or Bullocks of any kind, and finally he prohibited any Kakhens from coming into his compound. The crowning act of his opposition was in proclaiming as outlaws and enemies, a people far more numerous and better than themselves.

The effect produced on these thirty-one Chiefs and their followers, was an avowal to Captain Sladen, that they would never come near Bhamo again until a British Resident had been appointed. The Matan Tsaubwa informed the Woon's officers that since he had proclaimed them enemies, there was nothing left for them but to get back to their mountains again, which was agreed to by them all; and they further agreed that neither they nor any of their clan should come near Bhamo, until they received a communication from Captain Sladen or his successor. Presents of cloth, beads and money for their expenses having been given them, these men went away the following day, with hearts full of bitterness and hatred to the Burmese.

Captain Sladen thought this occasion might have been used for effecting a reconciliation, between the Kakhens and Burmese, but was told by the Woon that they wanted no intercourse with the Kakhens. They were content to look upon them only as robbers and to treat them as such. They would not place them on an equality with themselves, and were satisfied to look on them as inferior beings, that could be prohibited from coming into the town and only allowed to get their wants furnished on sufferance.

Such is the state of things existing at present in Bhamo, and such they will remain until the appointment of a Resident. Great care must be taken in the selection of one for this post. He not only should have a thorough knowledge of the Burmese character and language, but if possible some experience in their artful diplomacy. He should be a man of a firm and benevolent manner, to act as a mediator between the Kakhens and the Burmese, and should be provided with a sufficient force to make himself respected. A gunboat of light draft should be at the disposal of the resident at Mandalay also; with these advantages, the good such a man might do, would be incalculable.

We subjoin a list of the Tsaubwas names who were present at Bhamo and took the oath of fidelity.

“TSAUBWAS.”

MATAN....PRINCIPAL.

Loelong....Second	
Kadaw Mandau	Kadaw gee
Manty	Lawjine
Yeensoon	Hatone
Poongwa	Sackhy
Mysoung	Lesee
Kadaw Comraw	Lay my phong
Packwau	Kadaw Mantheen
Poonsaw	Myntoung
Loezine	Karye yin
Namroung	Loay ya
Poong bya	Maroh long Khan
Sin long	Minsoochou
Koung soong	Ponyatoung
Sarai wa	Mahoon Woony
Oonlong	

Our Kakhen friends having all departed, two of them suddenly re-appeared, and informed Capt. Sladen, that one of the Tsaubwas had disappeared, that he had been seen in the

town, after the others had left and that his bag and dah were left behind. They asserted that the Tsaubwa had been seized by the Woon's order, but this the Woon and his officers denied. There were some suspicious circumstances, connected with it. The man was known to have some thirty rupees on his person at the time of his disappearance. His companions went away much dissatisfied, Capt. Sladen saying that possibly he had returned to his village. They pointed to the dah and bag, saying that no Kakhen ever left these things behind him. It was a curious and suspicious case, and we would not hazard an opinion.

Preparations were made for our departure by the officials, with a zeal that Burmese only practice when they are in earnest. Boats were procured and roofed, men were told off to restore some of the more dilapidated bamboo work, rowers were appointed, and the day fixed for our departure. The Woon did not visit Captain Sladen once during the whole time he was at Bhamo, nor did Captain Sladen go to him. Eight boats having been provided by the officials for the whole party, on the morning of the 16th September, we embarked for Mandalay, a great crowd being assembled on the river bank to see us off. We were soon floating rapidly down this immense river, which now assumed quite a different appearance from what it had on our upward journey, all the sand banks have entirely disappeared, and what had been large islands before, were now almost submerged by the increased volume of water in the river.

The river having risen some forty feet, was now over its banks, flooding the country in many places. We entered the second defile about 1 p. m., and were much surprised at the slackness of the water, even in its narrowest part. Where we thought the river would be rushing through with great force, the current did not exceed five knots. The general rate of the current above and below the defile, did not exceed four knots an hour. In the evening we hauled up at Shoay goo, having dropped down a distance of forty miles. Shoay goo is situated on the left bank

and is well populated ; there being over a hundred houses with some very fine Kyoungs and Pagodas in it. In the neighbourhood are some Kakhen villages, and the terror inspired by their proximity, is very great. To prevent inroads from them, the town is stockaded. In addition, they have a *cheveaux defrieze* of bamboo spikes at the principal entrances, which answers very well for their simple mode of warfare, but would be a poor defence against regular troops. Shoaygoo has no distinctive feature as a trading town, being chiefly noted for its proximity to a large agricultural district. Casting off, we are again rapidly drifting down the stream, the Burmese boatmen pulling a little when they feel inclined, which is very seldom indeed. Their time is occupied solely by smoking, and giving an occasional pull at the oars.

We passed many prosperous looking towns, as usual with many Pagodas scattered about, and arrived at Katha about seven in the evening. As soon as we were moored, the Woon (or Governor) sent a message to Captain Sladen that he wished to see him, but Captain Sladen sent the messenger back with the answer, that he could not go. Another and another messenger came and returned with the same answer. At last the Woon himself came down and had a conversation with Capt. Sladen, the purport being simply that he (Capt. Sladen) should commend him to the King, and tell him what a good man he was. After receiving some small presents of gunpowder, he departed. He sent presents of rice and fruits for the whole party, and was extremely civil. Katha-myo is a large town of about one-hundred and fifty houses, and is the principal town of the district over which the Woon presides. Ngapee is manufactured in great quantities and exported to the interior.

The country now loses much of its mountainous character, and spreads out into vast plains, thickly wooded, and well populated. The river is about a mile broad. The distance drifted to-day was about fifty miles.

Casting off from Katha we drop down to Tagong or old Pagan. It is said there are ruins here, if so, they have entirely dis-

appeared, as the place is completely grown over with thick jungle. Distance to-day about forty miles. Leaving Tagoung, the river begins to contract, and about noon we enter the third defile, after passing through which, we pull up in the evening at a large town called Shoaydyke, having gone over a distance of about fifty miles. The towns and villages passed to-day, are more numerous and larger, and the number of craft in the river was greater than we had met with hitherto, indicating a large and prosperous traffic.

At the north entrance of the defile on the right bank, is a considerable town called She ba na go. This is a duty station and no boat is allowed to pass without calling here, even a letter cannot pass without paying duty. The town of Malay opposite, is a moderate sized town, of about eighty houses. The river contracts to about a quarter of a mile in breadth here, causing eddies, requiring great caution in the navigation particularly round the sharp angle of a rocky headland on the left bank, that forms the northern entrance to the defile. Beyond this narrow part there is really no defile. The average breadth is from a quarter to half a mile for some thirty miles, distance the hills rising about four hundred feet on each side, with easy and well wooded slopes. About halfway through the defile so called, there is a little island called Thee-a-daw with a curious Kyoung and Pagoda on it. To the north of this island, about two miles, is the Mweethoaytoug or Coal Hill, the King having a station here called Kayoung, where they work coals for the steamers.

These coal mines are situated about five miles distant in a westerly direction from the river, and on very easy undulating ground. There is a cart track, but the road is in a very bad state. The coal which is abundant, is quarried and hoisted up in buckets and baskets, and consequently with much labour. Instead of mining as we do, they dig quarries, and, when the water comes in they leave this for another spot, where the same process is repeated. Each inhabitant in the neighbourhood we were told, is compelled to dig out twelve cubic feet of coal three

times a month, for which he receives 2 Rupees. It is said that the King is desirous of forming a company to work these mines.

Leaving Shoaydyke the river is divided into two channels, by an island nearly twenty miles long. The western channel is the most shallow, and navigable by boats only in the dry season. The eastern one on the other hand, is deep, and Steamers of light draft can get up at any season. The northern end of this channel however, is very intricate and requires great caution in navigating. At the spot where the channels meet again, is situated the large town of Shien Pagah. It is on the right bank, and is the place where nearly all the salt used in upper Burmah, is manufactured. There are about four hundred houses, and nearly as many pagodas. With the countless small crafts fastened to the bank, and the bustle of trading, the place has quite a brisk and thriving look, that we did not observe in other towns.

Some four miles below Shien Pagah, we met with the King's steamer Mean Nan Tsetkya, that had been sent from Mandalay to meet us. We embarked, taking the boats in tow, and at five p. m. arrived at the Capital, after an absence of eight months.

Before dismissing the subject of the navigation of the river, we would remark that the difficulties of the navigation, have been very much exaggerated. That some dangers and difficulties exist, there is no doubt, but none that common prudence and caution cannot overcome. A steamer and flat drawing four feet, can get to Bhamo in the dry season. While during the rains, there is water enough for a line-of-battle ship.

The Irrawadi possesses many advantages for river navigation, and is much superior to the Ganges or Indus. In this respect it is rarely indeed that the Steamers with their present heavy draft, have to go wriggling and twisting over a bank for days as they do on those rivers with a much lighter draft, nor has ever yet a Steamer, required to be discharged for the purpose of lighten-

ing her to get over some sand banks, as is often done, in both the rivers we have mentioned. The current is strong in many places, but rarely exceeds 5 knots; the general rate at this time of the year is from three to five, and in the dry season, from $2\frac{1}{2}$ to $3\frac{1}{2}$ knots.

We subjoin a list of the towns from Bhamo to Mandalay, with the approximate number of houses in each. The information was derived from the boatmen who are well acquainted with the river.

Bhamo left bank	....	400	Houses.
Dawcoon	....	70	"
Seingkoo	....	200	"
Cawsoon	....	100	"
Yua They	....	60	"
Sawuddy	....	60	"
Koungtounng	....	400	"
Kee sha	....	300	"
Kying wa	....	100	"
Sing Kau	....	100	"
Tow Sac	....	100	"
Sawuddo	....	10	"
Tsaubawry myo	....	600	"
Moung mo	....	50	"
Wagmer	....	40	"
Koung Kan	....	40	"
Kan go	....	10	"
Shway goo	....	150	"
Shoay boon Tsa	....	30	"
Shway goo Galay	....	40	"
Toung yay	....	50	"
Shaba tha	....	30	"
Nalong dounng	....	55	"
Chauk tounng	....	40	"
Mergey Gyany	....	10	"

Kalabar (river)	....	6 Houses.
Eisu daloo	....	50 "
Alay Yua	....	55 "
Maytrallee yua	....	40 "
May noo	....	50 "
Meethaleen	....	20 "
Katha weer	....	150 "
Myan chey dook	....	50 "
Lyn Tamy	....	40 "
Poon ney choung (river)	....	35 "
Shagaya	....	100 "
Meyheim	....	40 "
Naiem	....	20 "
Kyouk mo	....	25 "
Te giek	....	100 "
Choon dOUNg	....	70 "
May za (large river)	....
Napi chOUNg (small river)	....	15 "
Ka yun zst	....	30 "
Ka doseit	....	12 "
Tagoug	....	50 "
Yeen hue	....	30 "
Kee kine	....	20 "
Zin chOUNg	....	20 "
Kyang may	....	30 "
Tha by keen	....	10 "
Malaye	....	80 "
Shepanago	....	300 "
Alay yua	....	80 "
Thee hadaw	....	30 "
Ko hew young	....	10 "
Young so gee	....	20 "
Ko boay	....	50 "
Ma do	....	80 "
Sist tha	....	30 "
Na pein yua	....	30 "
Yay dow	....	80 "

Kyong Myong	....	100	Houses
Shay dyke	....	150	"
Malu	....	80	"
Seengoo	....	100	"
Shagway	....	70	"
Yua They	....	300	"
Thit Tau	....	170	"
Koogee	....	180	"
Nga bay	....	70	"
Tey ley meno	....	50	"
Shien paga	....	400	"
Kine yua	....	50	"
Mingoon	....	150	"
Mandalay			

These towns all appear prosperous, and the people are well dressed. There does not seem to be any want amongst them; the country produces all they require; and if they are not happy, they have many of the elements to make them so.

It only now remains for us to record a few impressions formed during the progress of the expedition.

In and around the neighbourhood of Bhamo, there is sufficient evidence to shew that a large and remunerative trade had been carried on with the Western Chinese, until as late as 1852 or 1854, and that since the breaking out of the Taeping rebellion in 1850, the whole empire of China has been in a chronic state of decay and gradual dismemberment. The spasmodic and feeble efforts made by the Imperialists to regain their supremacy, has only resulted in disaster, and a gradual contraction of the power of the Imperial government to a very limited area from the sea board and north of the Yang Tse Kiang.

It was well known when the Taepings occupied Nankin in 1852, the measure of supporting them was seriously contemplated by our own Government. That we did support them during

the occupation of Shanghai in 1853, is sufficiently attested by the fact of our attacking and routing the Imperial forces which were besieging that city. Although there was sufficient reason for our interposition at that time yet Sir Rutherford Alcock was censured for his interference between the belligerents, and if the Taepings had been guided by moderation in their victories, and had shewn a sincere desire to restore and promote trade, they would have, no doubt, received our support and encouragement.

The movement was headed by a religious fanatic (Taeping wang) who called himself the brother of Jesus Christ, but who only knew sufficient religion to prostitute it to the basest purposes. His footsteps were marked with blood; every where the poor people were put to the sword or fled; many of them joined the rebel army. A reign of terror was inaugurated, and desolation and misery followed. Wherever he went towns were plundered and burned, and the ranks of the rebels swelled daily. Bands of lawless men also, under some fanatical Chinese leader or Californian rowdy, kept the country in a state of anarchy and confusion, and it was not until there were serious apprehensions that our commerce with China was being interfered with, that our tardy support was given to the Imperial government.

Three men, brilliant for their talents and abilities, received permission from our Government to renovate and restore those departments of the Chinese executive, that were fast crumbling to pieces under the severe pressure of the Taepings. It is well known with what devotion Captain Sherard Osborne threw himself into the work—building and fitting out a squadron for the purpose of suppressing piracy along the coast; giving a new strength and power to the Government, over its remotest seaboard and up its immense rivers, which had never existed even in its palmy days. The mortification that Captain Sherard Osborne received, at the rejection of his splendid little squadron, fitted out with such care in England, is still fresh in our memories. The Chinese Government rejecting the little fleet on

the score of expense, Captain Osborne witnessed the utter failure of his scheme and disgusted with their ingratitude, retired, from their service.

The custom's regulations and organisation will be a lasting tribute to the indefatigable zeal with which Mr. Lay re-constructed and brought up to its present perfect state, that important branch of their executive. It must still be in the memory of many, the herculean labour of that gentlemen, and the thanklessness of his reward. Captain Sherard Osborne and Mr. Lay, like high-minded Englishmen, threw up their appointments, and retired from the service of a Government which failed to recognize the talent and integrity of men who saved them in their hour of need,

Major Gordon displayed much energy in trying to bring their army up to a proper standard but this was a hopeless task, for after spending years of his valuable time in trying to teach a people how to protect themselves, he had the mortification to see his labor lost, and all his teaching made of no avail, as the Government would not pay its soldiers. It is only now that the wisdom of these men is beginning to force its way into the slow understandings of the Chinese authorities. At Foochow there is an Arsenal and Dockyard, and thirteen or more gunboats are under construction by Frenchmen employed by the Chinese. Some gunboats have already been built at Shanghai. These will have their engines from France, and Captain Osborne's idea will be carried out eventually, at about a hundred times greater expense than that of his well appointed little fleet. The increase of the Revenue by Mr. Lay's admirable arrangements, gives the customs an importance that did not formerly exist, even when the empire was undivided. One of which arrangements was to have the Custom's Revenue controlled and collected under European management. His ideas are now being carried out.

It may seem irrelevant to introduce these matters into this report, but there is such an intimate connection between

these two neighbouring countries, as to make it a subject of great interest to merchants.

The insurrectionary, movements simultaneous in the south and west of China, in the years 1850 and 1854, have materially reduced the power of the imperial government, and convulsed the whole of central China with a rebellion that has, to a great extent, made this beautiful land a wilderness. It was during this reign of anarchy and confusion, that the trade has dwindled down to its present insignificant state, and the independent power of the Mussulman Panthays, under Sulyman the first, sprang into existence and proclaimed itself free, establishing a dynasty and surrounding itself with all the insignia of Royalty. Victorious in all their battles, they have finally taken the capital of the province of Yunan and subjugated the country for four days March to the south of that city.

The physical features of the country throughout western China present great difficulties to keep in subjection the population of regions so remote from its capital. Besides, these people differ so much in their religion, language, and character. The numerous independent tribes that occupy the hilly regions of Szechuen or Yunan, as far as we could learn, bear a close affinity to the Singphos or Kakhens, who have Bhamo to the extreme west on the valley of the Irrawaddy, the Paloungs on the south, the Leesaws on the east, and another hill tribe called the Moutse to the east, and south. These latter we know only by hearsay, and can say little about them; but all these tribes, excepting the Singphos and Paloungs, are subject to the Panthays, or give them such allegiance as they did their former rulers. The restoration of order, which will be the natural result of the re-opening of the Bhamo route, will also be a means of enabling the Panthays to consolidate themselves and open the rich province of Yunan and Szechuen to the benefit of intercourse with the west.

The scientific portion of the expedition was well represented, and we have much pleasure in bearing testimony to the indefatigable zeal of Mr. Robert Gordon, the Engineer officer, who

pushed most manfully forward to join us, in the middle of a most inclement season, to carry out the wishes of the Chief Commissioner ; and that gentleman's subsequent minute surveys of the different routes, will be a subject of much interest to all who have the extension of our commerce at heart. We would here remark that where the country is full of roads in all directions, it is only a matter of choice which is the best. To alter existing roads would be a needless expenditure just at present. A judicious application of funds by the hands of some active engineer officer, to be expended on repairs, and on restoring the little bridges, might be made with great propriety. When the traffic is again revived, and trade flows back into the old channels, surveys for railways or tramways, might be made without interference or jealousy, and would most probably receive active co-operation from the natives.

The character of our mission, as instilled into these people by the Burmese, being that we were of a money-loving-territory-seeking nation, it was but natural that their suspicions were awakened on seeing, for the first time, a theodolite placed, and a man apparently looking into the heart of a mountain, peering through the instrument, with an earnestness that made the poor people believe he was looking for silver. Then again the perambulator for measuring distances was another source of wonder. Then they saw men running about with little flags on poles, and placing them here and there ; and then there was the measuring chain, another object of suspicion. They seemed to ask themselves, what possible benefit the measurement of a Tsaubwa's house, or the outside of a town, could be to any one, unless for the the purpose of taking it from them as the Burmese had led them carefully to believe ; and it required no little patience and forbearance on the part of Mr. Gordon and his assistants, to explain to them the real object of such observations.

The scientific world will receive a great acquisition from Doctor Anderson's large collection of the Flora and Fauna of the country. The unwearied diligence with which that gentle-

men pursued his enquiries and researches, will always be a subject of admiration and amusement to us. Butterfly catchers, with their nets of white gauze extended on hoops fastened to the ends of bamboos, were seen wandering in strange out of the way places. Others scrambling up some almost inaccessible height, for some rare plant or fern; or perhaps diving under some waterfall for some interesting specimen of Tadpole-don or other horrible creature, afforded us much amusement. Then the discoveries of new species was always a subject of interest in our camp life. Speculative urchins, from seven to twelve years of age, in the districts as we travelled, derived a constant revenue from the Doctor, by risking their necks or limbs in some perilous hunt on a tree, after a rare lizard or bat. Then the Doctor's fearlessness in handling all sorts of serpents, lizards, and other, to us, loathsome reptiles, which the natives in general hold in such superstitious horror, astounded the people. That these occupations should engage the attention of any one, and be prosecuted in all weathers, the natives could not understand; and the most absurd reports were circulated regarding us. At first, the report was, that we were filling the country with fiery dragons; and it required all Captain Sladen's tact to explain to the people, what was the object of such collections and observations. And it was not until they saw their utter harmlessness, that they became convinced that Dr. Anderson was not a sorcerer, or his assistants any thing more than men.

In reviewing the whole of the circumstances connected with the mission, from beginning to end, in the opposition we received at Bhamo, the detention in the hills, and the evil reports that were circulated concerning us by the Burmese, it is with extreme reluctance that we record our belief, that the king of Burma was the prime mover. His officers would never dare do what they did, without his orders, or at least his acquiescence. Before leaving Mandalay, on our onward journey, as recorded, the King refused to see any member of the Expedition, saying that he would see us when we came back, which in itself was significant. On our return, a day was appointed for an

audience, and we went in company with Captain Sladen to the palace, with some small presents, as is customary on those occasions. After pulling off our boots* and leaving them outside, we were taken into a large ante-room, and there waited one hour and three quarters. The King then sent word that he could not be seen that day, but that he would see us some other day. We informed the Kalawoon (or foreign minister) that, after such an indignity, he would not see us at all. He then ordered us a poay, or entertainment. This also we refused. He then sent the Kalawoon to see if we would receive presents from him. We replied, we would take no presents. He then sent back to say that we were strange people; that we didn't know him, nor he us. Everything points out, we think, that it is not His Majesty's intention to give the slightest encouragement to the opening of trade with China, via Bhamo; and that the subject is distasteful to him, is shewn by his never asking Captain Sladen where he had been, what he had done, or whom he had seen; or, in fact, any question connected with the expedition. Baffled in everything he has done to oppose it; checkmated in every move he has made to prevent it; he, perhaps, has an idea that our government, seeing that it is distasteful to him, will not push the matter further, but allow things to remain as they were before the treaty.

Before closing this paper, we would record our testimony to the able manner in which the mission has been conducted to so successful an issue; and it reflects the highest credit on Colonel Fytche's discernment. In his selection of means and instruments for carrying out his designs for the welfare and progress of British Burma, not a more able or worthy coadjutor could have been found than Captain Sladen, the head of the Bhamo expedition. Combining a perfect knowledge of the Burmese language and character, with his experience of the people, and possessing also considerable legal acumen, he was

* Here the writer and his companions relieved themselves of a considerable number of adjectives, extorted by the unbooting process.

able to sift to the bottom all the plans that were laid to prevent our going forward, and figuratively to turn the men inside out, who were connected with them, and with whom he was brought into contact, making them tell everything they knew, who employed them, and the reward they were to receive on our discomfiture. His tact in discerning character was marvellous. The untiring patience which he manifested during our detention at Ponsee, conversing and arguing with the people every day, giving their women and children presents of beads, cloth &c., sending them away from the camp delighted, was beyond all praise. The invariable good humour with which he received the chiefs and heads of the people gratified us much. And when the latter, under pressure from the Burmese, came to make extortionate demands, after a short conversation, he would send them away convinced that they were wrong, and as far ashamed of themselves as could be expected from the character of the people. Amid their taunts and provocations, which we could scarcely brook, Captain Sladen never lost his temper for a moment. Knowing how much depended on keeping peace, he forbore with them to the last, and the result showed the wisdom of his forbearance.

Thrown into connection with five or six distinct races of people, with numberless and conflicting interests, he conducted the Bhamo mission through perils and difficulties, which only the experience of a soldier, and the knowledge of a statesman could have done; and we consider it the highest honor of our life to have been associated with such a man and engaged in such an undertaking. It remains for the merchants of Rangoon to show their appreciation of his great work and estimation of his high character, for to Captain Sladen alone, the success of the Bhamo Expedition must be attributed.

*Attested Translation of a Statement made before the sitting
Magistrate of Rangoon by Moungh Moh, Kakhin Interpreter,
resident of Bhamo, on the 27th November 1868.*

The Tseetkay, chief writer Nga-than, official of Bhamo, sent me and Nga Nyee Tsway with letters to the Ponsee Toung Tsadoe, and the Poonline Toung Tsa, Tsaubwas—when we delivered the letter on our arrival to the Poonline Tsaubwa, he asked Captain Sladen's writer to read it to him, and he finding that the contents of the letter were bad took it to Capt. Sladen and shewed it to him. The contents of the letter were, that the two officials named, were to allow Captain Sladen the merchants, and the gentlemen, and all the followers of the party to go forward so that they may die, but that no *return* was to be permitted, they were to be deserted, and the two officials after leaving them, were to return to Bhamo. After this I returned to Bhamo, and after six or seven days again went with my cousin Moungh No, to Ponsee Toung—on my arrival as the Engineer and the mercantile gentlemen were alarmed, and wished to return home, Captain Sladen sent me as interpreter with these two gentlemen—on arrival at Bhamo the chief writer who was acting as Goung of the city said to me, "We wrote to say that the English were to be allowed to proceed, but that there was to be no return for them: how came you to bring these people back again?"—After stopping two or three days at Bhamo, I returned to Captain Sladen at Ponsee Toung, and shortly after arrival there I received a letter from my wife begging me to return, as she had been put in jail because I had brought two of the gentlemen back to Bhamo. I took this letter and shewed it to Captain Sladen, who said he would guarantee my wife's safety and he wrote to the Governor of Bhamo telling him not to imprison or persecute my wife. I then proceeded with the expedition, and when I finally returned to Bhamo I

found that my wife had been imprisoned for two days, and had to pay ten (10) tickals of silver.—The letters to the Ponsee Toung Tsa and the Poonline Toung Tsa said, that the expedition were to be quietly deserted, either at Nan Poug Choing or at Ponsee Toung.

(Signed)

RANGOON,
27th November 1868.

NYA MOH,
Kachin Interpreter.

—ooo—

၁၈၆၈ ခု နိုဝင်ဘာလ ၂ ရက်နေ့ ဘန်မော်မြို့နေ ကံချင်၊ ရှမ်း၊ တရုတ်လူမျိုး
ထို့ကိုစကားပြန်လုပ်သူမောင်မိုးပြောဆိုချက်။

ပြောချက်—ဘန်မော်မြို့စစ်ကဲစာရေးကြီးနုခန်ထရာရှိတို့က၊ ကျွန်တော်
မျိုးနှင့်ငြိစွယ်ကို ပွန်ဆီတောင်စားစာရူး၊ ပွန်နိန်တောင်စား၊ စောက်ရတို့ကို၊
စာပေးချေ စေလွှတ်၍ သွားပြီးလျှင်၊ ၎င်းစာကို ပွန်နိန်တောင်စားလက်သို့ ပေး
အပ်ပါသည်။ ပွန်နိန်တောင်စားက၊ ဖူးရေပိုင်ဆလေဒင်သခင် စာရေးကို ဗတ်
ပြောခမ်းပါဆို၍၊ ဗတ်ရာစာထည်တွင်မကောင်းသည်စကားပါ၍၊ ၎င်းစာကို အ
ရေပိုင်ဆလေဒင်သခင်ထံတူသွား၍၊ ၎င်းသခင်ရှေ့တွင်ဖတ်၍ကြည့်ရှုရာ၊ ၎င်းစာ
တွင်ပါသည်မှာ၊ ပွန်ဆီတောင်စား၊ ပွန်နိန်တောင်စားတို့၊ အင်္ဂလိတ်အရေးပိုင်၊
ဆလေဒင်သခင်နှင့်၊ ပါသမျှသခင်များပါ၊ နောက်ပါလူငယ်များပါ၊ သေသေကြေ
ကြေသွားလမ်းသာရှိစေ၊ ပြန်လမ်းမရှိစေနှင့်ထားခဲ့၍၊ ဘန်မော်မြို့သို့ မောင်မင်း
တို့နှစ်ယောက်ပြန်လာရမည် ၎င်းစာထည်တွင်ပါပါသည်။

ပွန်ဆီတောင်တွင် ၂ ရက် ၃ ရက် ကြာလျှင်၊ ကျွန်တော်မျိုးနှင့်ငြိစွယ် ၁၊
ပွန်နိန်တောင်စား ၁၊ ပေါင် ၃ ယောက်တို့ဘန်မော်မြို့သို့ပြန်လာကြပါသည်။ ၎င်းမြို့
တွင်၆ရက် ၇ရက်ကြာလျှင်၊ ကျွန်တော်မျိုးနှင့်၊ အစ်ကိုတော်သူ မောင်ငိုနှစ်
ယောက်ပွန်ဆီတောင်သို့သွားပြန်ပါသည်။ ရောက်ကာလမြေတိုင်းမင်းကြီးသခင်
နှင့်ကုန်သည်ကြီးသခင်နှစ်ယောက်တို့က၊ ကြောက်ရွံ့၍၊ နေရင်းမြို့သို့ပြန်လို၍၊
ကျွန်တော်မျိုးကိုဆလေဒင်သခင်က၊ စကားပြန်အလုပ်နှင့်၎င်းသခင်နှစ်ပါးနှင့် အ
တူထည့်လိုက်ပါသည်။

တန်မော်မြို့ရောက်ကာလ၊ ၎င်းမြို့ဂေါင်းမြို့ စာရေးကြီးက၊ ၎င်းအင်္ဂလိတ်
ဗျား၊ သွားလမ်းရှိစေ၊ ပြန်လမ်းမရှိစေနှင့်၊ စာပေးလိုက်သည်ကို၊ မောင်မင်းမည်
ကဲ့သို့အကြောင်းနှင့်လိုက်၍မို့သည်လဲပြောဆိုပါသည်။

၎င်းတန်မော်မြို့က ၂ ရက် ၃ ရက်ကြာလျှင်၊ ဆလေဇင်သခင်ရှိရာ ပွန်ဆီ
တောင်သို့ကျန်တော်မူပြီးတလောက်တည်းသွားပြန်ပါသည်။ ၎င်းတောင်သို့ရောက်
ပြီးနောက်၊ အထက်သခင်နှစ်ပါးကိုတန်မော်မြို့သို့၊ ကျန်တော်မူပြီးက၊ လိုက်၍ မို့
သည်အတွက်နှင့်၊ မယားကို ထောင်တွင်ချုပ်နှောင်ထားပါပြီးမြန် မြန် ပြန်ခဲ့ပါ
မယားဖြစ်သူက၊ ကျန်တော်မူပြီးထံစာပေးလိုက်ပါသည်။

၎င်းစာကိုအရေးပိုင်ဆလေဇင်သခင်ထံသို့ ပြရာ၊ ၎င်းသခင်ကမပြန်ပါနှင့်၊
မောင်မင်းမိမ္မသေလျှင်၊ ကျွန်ုပ်အသေခံပါမည်၊ ပြောဆိုပါသည်။ ၎င်းသခင်က၊
တန်မော်ဝန်ထံကျန်တော်မူပြီးမိမ္မကိုမချုပ်မနှောင်ရအောင်စာပေးလိုက်ပါသည်။

၎င်းစာပေးသည်နေ့တွင်တရုတ်ပြည်၊ မိုးမြင်းမြို့သို့၊ ဆလေဇင်သခင်နှင့်အ
တူစကားပြန်လုပ်၍လိုက်သွားပြီးနောက်၊ ၎င်းတရုတ်မြို့တွင်၊ တလကျော်လောက်
ကြာပြီးနောက်၊ တန်မော်မြို့သို့ ပြန်ရောက်လာ လျှင်၊ ၂ ရက်အချုပ်ခံရသည်
ငွေကျပ်ရှိန်သိလည်းကုန်သည်။ မယားကပြောဆိုမှကြားသိရပါသည်။ ကျန်တော်
မူသည်အရှင်ဗျားအမှုတော်ကိုမထန်းလျှင်၊ လူရှင်းကချင်တို့နှင့်ရှက်စရာရှိပါ
သည်။ သို့ဖြစ်ပါ၍၊ ၎င်းအကြောင်းအရာများကိုသိသာတော်မူရန် မှီခို အစီရင်ခံ
ပါသည်ဘုရား။

စကားပြန်မောင်မိုး လက်မှတ်။

၁၈၆၈ ခုနှစ် ဝင်ဘာလ ၂ ရ

၁၂ ၃၀ ခုနုတော်ထဆန်း ၁၄

ပွန်ဆီတောင်စားစာရူး၊ ပွန်နိနိတောင်စားစောက်ရတို့စာပေးလိုက်သည်
စာထည်တွင်စကားအမူ၊ နှံပေါင်ချောင်းမှာဖြစ်စေ၊ ပွန်ဆီတောင်မှာဖြစ်စေ၊ သေ
သေကြေကြေဖြစ်ထားခဲ့ရမည်။

*PRICES CURRENT of Goods at Momien and the Shan States during
the progress of the Bhamo Expedition in May, June, July,
August and September, 1868.*

Grey Shirting.—This article is not known either to Shans or Chinese; but a superior kind of cloth similar to it is manufactured in the Shan States and China, in pieces of from four to eight yards long, and from fifteen to eighteen inches broad, undyed, price from six to eight annas per yard, dyed from eight to ten annas per yard. Informed by traders that shirtings of a superior quality would find a ready sale at 14 annas at Rs 1 per yard Chinese name. "See aw nee."

T. Cloth.—Belonging to the same class as the shirtings would find a ready sale introduced in small quantities. Same name See aw nee.

Long Cloth.—Of this article we counted from 80 to 100 pieces exhibited throughout the Shan states and Momein, it does not appear in great demand. Prices at Momein 14 annas to Rs 1/8 per yard. Chinese name Meen peek.

Figured Shirtings.—Small quantities exhibited at Momein but are not in general use, the difficulties in the transit causes the prices to rule high. Selling Bazaar rate Rs. 1 to Rs. 1/8 per yard, Chinese name Yoong see aw.

Velvets.—Cotton Velvet of all colours principally black, green, and mauve were exhibited in the Momien bazaar, and in the Shan States in small quantities. Prices in Sanda and Hotha Rs. 2 per yard, Momien Rs. 2 to 2/4 per yard. Chinese name Ho jo yoo.

Yarn and Twist.—Of every description would find a ready sale both in the Shan states and China, this article is manufactured all over the country and forms one of the principal occupations of the female portion of the community, it is freely sold in the bazaars. Prices Shan States Rs. 4 at 4/- per viss. Momien Rs. 5/12 per viss. Chinese name, Thread, Su-eeen, Twist, Ko-boon.

Book Muslins.—Of superior quality selling at fancy prices, not a large exhibition, mostly used for Turbans by the Panthays, who are very fond of it for that purpose, none exhibited in the Shan states. Price at Momien 8 annas per yard. Chinese name, Chin ho puk.

Drills.—Unbleached and dyed would find a ready sale at 12 annas to 14 annas per yard, small quantity exhibited, supply drawn from Mandalay and Bhamo. Selling price at Bhamo Rs. 10 per piece. Chinese name, Tee teen poo.

Woollens.—Spanish cloth red, mauve and green being the favorite colours would find a ready sale for a small quantity, the supply of this cloth is principally drawn from Mandalay and as far as we could learn a small quantity comes from Yunchan and Talifoo, the prices are so very high that the sale is very limited. Prices at Momien Rs. 5/8 per yard, None exhibited in the Shan states. Chinese name, Hong see ou nee.

Yellow Cloth.—None exhibited either in the Shan States or Panthay Territory, but from the preference given this cloth by the Panthays, it would find a ready sale, several rolls of this kind being among the presents were very much appreciated, being the Royal Colour. Prices nominal, Rs. 8 at 10 per yard.

Camlets and Merinos.—Are more used and has the preference over all the others for articles of dress, the supply is drawn from Mandalay and also from Yunchan and Tali. Red, blue and green are the colors most used. Prices Bhamo Rs. 1/4 Shan States Rs. 2/8 Momein Rs. 3/8 to 1/4 per yard. Chinese name, Lee ow nee.

Broad Cloth.—None exhibited, nor have we seen any evidence of it having been used as an article of dress.

Flannels.—Of every kind could be disposed of profitably in small quantities, it enters largely into the furnishings of the houses of the higher classes, being used for door and window curtain, covers for chairs and couches, the red and green colours preferred, mauve and fancy colors might be sold profitably. Price Rs. 2/8 to Rs. 3/8 per yard. Chinese name, Chow go.

Handkerchiefs.—Of colours, principally blue, spotted and dark red could be disposed of to advantage in the Shan states, farther East into Panthay Territory, yellow could be disposed of better, as this is the favorite color and is used mostly for commerbunds or sashes. Prices at Bhamo 12 annas at Rs. 1. Shan states Rs. 1 at 1/8 Momien Rs. 1 to 1/12 Silk Rs. 3 to 4/ each. Chinese name, So jee.

Turkey Red.—Figured and Plain a fair exhibition of this article in Bhamo the Shan states and Panthay Territory, the figured having the preference in China, selling rates at Bhamo Rs. 7 per piece. Shan states /8 at /10 annas per yard, China /8 to /12 annas to /14 annas per yard, Chinese name, Ka ya po.

Yellow Cloth.—Cotton stuff is much used by the Panthays as Sashes in 6 or 7 yard lengths, and no Panthay is considered dressed without a commerbund of yellow cotton cloth, supply drawn from Mandalay and manufactured by themselves. Native manufacture /10 to /12 annas per yard, English manufacture 14 annas to Rs. 1/4 per yard.

Carpets.—Of all descriptions would find a ready sale, the brighter colours preferred. Table covers of a similar description would also sell to advantage, nothing of this kind shewn either in the Shan or Panthay bazaars, but judging from the high value placed upon them that fancy prices might be realized for some small parcels. Chinese name, Yem dem.

Silks.—Are exhibited in small quantities the supply being drawn from the south of China, they are sold in rolls of 12 long by 18 broad to prices Rs. 4 at 4/8 per yard. Chinese name See bow.

Needles.—Shewn in considerable quantities in all the bazaars, and shops and is much used among the Shans and Chinese realizing fancy prices. Chinese name, Yang chen.

Glassware.—Of every description would realise great profits, shades Tumblers, dishes looking glasses, bottles, chandeliers &c., scarcely any exhibited but anxious to get them. Chinese name, Shou keen zay.

Earthenware.—Would also realize large profits as the manufacture of this article is very inferior in China. All kinds of plates, dishes, basins, cups and saucers of plain and fancy patterns would be readily bought up if placed within their reach, Chinese name, Yan ban.

Lamps and Lanthorns.—Are in great request both in the Shan states and China, the hanging globe candle lamps of different colors would realize handsome profits. Chinese name, Han den.

Hardware.—Such as knives and scissors would also be a profitable transaction.

Raw Cotton.—Small quantities grow in patches of half an acre or so, but the great bulk is drawn from Bhamo and Mandalay it is packed in 25 viss bundles and in this manner carried across the country, two of these being one mule load, it is largely used in the Shan states and China, this article and salt being their chief imports, it is very cleanly picked and sells high. Bhamo price Rs. 80 to 90/ per 100 viss, Shan states Rs. 1/8 to 1/12 per viss, Momien Rs. 1/12, 1/14, 2/4 at 2/8 per viss, Chinese name, Myen wha.

Opium.—Is grown all over the Kakhen hills, Shan states and largely in the Panthay Province of Yunnan, the difficulty in preparing it makes the prices high, it is very inferior in quality and very much used among the Kakhens, Shans and Chinese. The Panthays do not use this drug nor Tobacco. Price in Bhamo Rs. 12 to 15/ per viss, Shan states Rs. 10 to 12/ and Momien Rs. 10 to 12/ per viss, Chinese name, Ya Pheyn yeen.

Salt.—Is imported largely from Yunchan and is also manufactured in the neighbouring town of Kito, this being a government monopoly, it is made up in rolls of one and two viss weight and stamped, it is sold by License, this article does not extend into the Shan states from the eastward, the Shans and Kakhens drawing their supplies from Bhamo, Sawuddy and other places on the Irrawaddi, large quantities come from Sheinpaga and go up the Moolachoung, which is only two days march from Sanda. Selling prices Bhamo Rs. 15, Shan states Rs. 25 and Momien Rs. 60 per 100 viss. Chinese name, Yen.

Sugar.—Is not largely consumed, this article is manufactured from the cane and enters largely into the manufacture of sweet meats, it is a light brown color and not very sweet, it is rarely used in the Shan States or Kakhen mountains. Price at Momien 14 annas to Rs. 1/2 per Viss Chinese name, Paytha.

Sugar Candy.—Is much used as a condiment, and is imported from Yunan and the Southern Provinces, but only used by the higher classes. Price at Momien Rs. 2/4 per Viss.

Rice.—Forms the principal article of food in the states and territories that we passed through; every thing is made subservient to the cultivation of this article of diet; it is of various qualities and colours, the red rice being very much used among them. Best cleaned rice in the Shan states /15 annas per basket, Momien Rs. 187/8 per 100 baskets. Chinese name, Mysee.

Paddy.—Is rarely sold, and only as seed to the Kakhens and others whose crops have failed, or their lands inundated. Shan states 9 annas per basket, Momien Rs. 156/4 per 100 baskets. Chinese name Koo zoo.

Flour.—From wheat, not in great demand, nor does it seem much used. It is very coarse and corresponds to what is called seconds in England; Sweet meats and condiments are principally made with it. Wheat is not grown nor used in the Shan states, but comes from the country East of Momien which is a large producing district in that article. Price at Momien Rs. 45 per 100 viss. Chinese name, Mennee yey.

Beans.—Of a very fine description are grown in and around Momien, and are largely consumed daily by the lower classes. Shans and Kakhens also use this as an article of diet. Prices at Momien /4 annas per viss. Chinese name, Ta doo.

Peas —Of a very fine quality exhibited in the various bazaars and markets, Momien price /4 at /5 annas per viss. Chinese name, Hkay doo.

Potatoes.—Common in Momien market, small but well tasted. Chinese name. Yangee, Price one anna per viss.

Fruit.—Peaches, plums, apricots in great abundance, and selling at Rs. 1/8 to 2/ per 1000. Chinese name, Moo ga.

Raw Silk.—Is imported from Yunan and Sechuan in small quantities, no silks being manufactured at Momien. It is not in demand and what little is used, is mostly for the purposes of embroidery and ornamentation. Price in Momien Rs. 12/8 per viss. Thread Twisted, Rs. 18/4 per viss. Chinese name, Choyai.

Lead.—Is drawn from the town of Soochongfoo in the north, two days' march from Momien, and Meinseen 6 miles to the West of Momien. Information as to yield and locality indefinite, being only derived from hearsay. Lead is exported direct from Yunchan to Mandalay via Thinnee. Prices at Momein Rs 21-0-6 per 100 viss. Chinese name Kyin.

Copper.—Comes direct from the Town of Kito 3 days march north of Momien, it is cast into ingots of one to one and a half viss, and is largely used in the manufacture of Kettles, Pots &c. There are mines reported further to the N. E. but have not been worked for some years on account of the disturbances. Price at Momien /14 annas, Rs. 1 and Rs. 1/2 per viss, Chinese name Htone,

Gold.—Of the existence of mines in and about Momien we could obtain no information, the only reliable information on this point is, that there are mines about Yunchan and further East, yield and locality unknown. Selling price of Pure gold is 13 Ticals of silver, or equal to Rs. 16, 2, 6. Chinese name, Kginasai.

Silver.—Is produced in small quantities at Soochong foo, but on account of the disturbances these mines have not been worked for years, and only a small yield is still derived from them. Price at Momien Rs. 1, 3, 6. per Tical. Chinese name, Yinzai.

Orpiment.—Is principally drawn from Kito; but is said to exist in large quantities in the neighbourhood of Talifoo and Yunan city, the mines of Kito are not worked as they were formerly, and information as to yield, vague and unsatisfactory. Selling price at Momien 100 Ticals or Rs. 125, per 100 Viss, nominal. Chinese name, Sheewhee.

Tea.—This article is grown more to the East of Momien, and is much superior to any of the descriptions of brick or ball Tea that we have seen; although coarse and full of stems in the leaf, yet it is very strong and highly flavoured. If greater care were taken in the drying packing and in the manipulation altogether, it might bear comparison with some of the Teas in the East of China, and it would be a splendid article to mix with inferior Tea. Nominal price /12 annas per Viss. Chinese name, Kyeeeyay.

Tobacco.—Extensively grown in the Kakhen Mountains, Shan valleys and Panthay Territories. There is a very superior quality grown in the neighbourhood of Sanda and Hotha, which would bear comparison with any grown in any other part of the world. Prices at Bhamo, Rs 20/. Shan States Rs. 20/ and Momien Rs. 10/ per 100 Viss. Chinese name, Soukyin.

Oil.—What is called the Tea oil is largely manufactured in the Towns of Meenseen and Zotong. There are mills and from these places Momien is supplied. This description of oil is principally used for food and domestic purposes. Sold at Momien Rs. 1/ and Bhamo Rs. 1/8 to /12 per Viss. Chinese name Yo.

Oil wood.—This description of oil is extracted from a tree and is used for the purpose of oiling paper, this article being much used for the purposes of packing and also as articles of dress. Price at Momien Rs. 1/8 per Viss. Chinese name, Yo.

Indigo.—Is produced all over the Shan states and China. The plant is different from what is grown in India, and the preparation is made from the leaf and sold in a moist state in vessels. This dye is used for almost every purpose and is largely consumed. Shan states price /8 annas per viss, Momien Rs. 1/12 to 2/ per viss. Chinese name, Yin.

Vermillion.—Is produced from the town of Meencoon, some saying 20 and some 30 miles, west of Momien. It is not produced in very large quantities nor does it seem to be in demand. Price nominal, Rs. 12/8 per viss, Chinese name, Yin kyoo.

Honey.—Is brought mostly from Tong yeen and Meemseen to the west of Momien. This article is largely exported to Burma and goes direct to Mandalay from Yunchan and Talifoo. Price at Momien /8 annas per viss. Chinese name, Mye.

Bers-wax.—Is also produced from the before mentioned districts and towns; price at Momien 1 Tical per viss or equal to Rs. 1-3-6, per viss. Chinese name La.

Iron Pots.—Manufactured largely in the Towns of Kito and Men-coon. These pots and pans find their way through all the Shan states, the Kakhen hills and also into Burma. They are sold according to size from Rs. 1 to 4/ each, the largest measuring about three feet across the rim by about one foot deep. Bhamo prices 50 per cent over the Momien rates. Chinese name Ta Htay kaw.

Jaggery.—From the cane, is brought on market days in very large quantities; the people are very fond of it and consume it largely. It is also used in the manufacture of sweet-meats and condiments of all descriptions. Price 4 annas per viss. Chinese name Sha Htan.

Iron.—Was extensively worked at Kito, but since the disturbances have been in the country, the mines and manufactories have been to a great extent unworked, but as far as we could learn there is still a considerable trade carried on here. The iron from Kito is considered very good and is sent into the Shan States, the Shans working it into dahs, spears and agricultural implements, being very skillful in working iron. Selling price at Momien tickals 70 or Rs. 87/8 per 100 viss. Chinese name Htay.

Walnuts.—Are produced throughout the whole district, but principally from Meenseen, they are also largely exported to Burmah from Yunan, Yunchen and Talifoo. Selling price at Momien nominal, one Tical one mat equal to Rs. 1-8-3 per 1000. Chinese name Hai Young.

Copper Pots.—Are manufactured at Momien and the adjoining districts; they are beat out from the solid, and not cast. These Pots are sold by weight at the rate of Rs. 120 to 130/ per 100 viss. Chinese name Htone Gou.

Sulphur.—Is brought from Meenseen but not in large quantities. The information on this article as to locality and yield is not to be relied on; it is used in the manufacture of Powder and also as Medicine. Nominal price Rs. 20 per 100 viss. Chinese name, Whan.

Twine.—Is produced from hemp of a very superior description, that is grown principally about Kito. This article forms a large item in the exports to Burmah, and is largely used in the manufacture of nets by the Burmese. Chinese name, Zee Zin. One Tical five Moo, prices Rs. 1-13-3 per viss.

Cat Gut.—Is largely manufactured in Momien and the adjoining towns, and is sold in small coils of from 20 to 30 Ticals weight. It is also exported to the Shan States and Burmah. Selling price at Bhamo Rs. 4 to 5/, Shan States Rs. 2 to 3/, Momien 1 Tical or equal to Rs. 1 1/4 per viss. Chinese name Neea yu.

Betelnut.—Is in great demand in the Shan States and Momien, the supply is drawn entirely from Burmah as there is none grown in any of the places we have visited. There are two kinds of this nut, a superior

and inferior kind, the inferior being sold at one rupee less per viss. Price at Bhamo 12 annas to Rs. 1/ Shan States Rs. 2 to 2/8 and Momien Rs. 2 to 3/ per viss. Chinese name, Koon zeena.

Cutch.—Is much used by the Kakhens, Shans and Panthays in connexion with their betelnut, it is also used for dyeing purposes. This article is grown and manufactured in the higher regions of the Kakhen Mountains and is brought by that people into the different markets for barter. It is possible that a small quantity may be imported profitably. Price at Momien Rs 0 8, and Shan States 8 annas per viss. Chinese name, See asee.

Courries.—Are much used by the Kakhens, Leesaws and Paloungs and are bought freely at Bhamo, but chiefly for ornamentation. Shans use these also, but not in the same proportion as the before mentioned tribes.

Beads and Trinkets.—Would be useful in barter, as these people are very fond of these small articles.

The Currency.—In Bhamo there is a rule or law laid down by the authorities for the purpose of mixing and alloying the silver, so as to enable the people to buy and sell with greater facility, but this rule is evaded in many ways, and the metal has become so corrupted and adulterated, that it is only those who have been resident in the place and brought up to it all their lives, can appraise the intrinsic value of it with any degree of certainty; this they manage however from long practice. This method of alloying is divided into three distinct classes, which are as follows:—

၅၆၀၀	{	Nga Zay	{	contains.	{	1 Tical Silver.
ငါးဆယ်၀၀		very rough				$\frac{1}{2}$ " Lead.
						$\frac{2}{4}$ " Cop ^r .r.

၂၅၀၀	{	Aseekay	{	contains.	{	1 Tical Silver.
အမိတ်၀၀		rough				6 as. " of Lead.
						6 " " of Copper.

၂၀၀	{	Aseekay	{	contains.	{	1 Tical Silver.
နှစ်ဆယ်၀၀		rough				$\frac{1}{8}$ " Lead.
						$\frac{1}{8}$ " Copper.

ဆေးဆေးအကောင်းဆုံး	{	Pure silver-unallayed.
Tsee Tsee a kong song.		

The Currency.—In the Shan States there are two kinds of currency; they have the method of alloying their silver similar to the Burmese, and they have also the cash and Sycee peculiar to the Chinese. As far as I could learn, there was no rule for the adulteration of the silver in the Shan Towns and states, but every one adulterated it to his own fancy

The facility with which it is appraised in the common bazaar transactions is very wonderful. Cash is used more for smaller transactions such as the purchase of vegetables and other small necessities. The English Rupee realized 420, 450 and 460 of these copper cash. Sycee is also used in small ingots of from four to eight ticals and sometimes ten.

At Momien.—The currency in this place is in small ingots of silver from five to ten ticals each; it is exactly the same kind of Sycee used in the Shan States but unalloyed, there being a prohibition against the adulteration of the precious metals. This silver is sold for English Rs. 1-3-6, per tical. Gold is seldom used as a medium; it is mostly circulated in the leaf—but very rarely. It is also at a discount and appears scarce. Price thirteen ticals of silver for one tical of Gold or equal to about Rs. 16-2-6. It fluctuates a little, as we have seen as much as Eighteen Rupees given for one Tical. The copper cash is the great circulating medium; for one Tical of silver, 650, 660 and 670 cash are obtained. For one Rupee of English Coin 530, 540, 550 and 560 cash have been obtained. For one dollar 1220 and 1230 cash have been obtained, the Hongkong dollars being preferred to the Mexican.

Mule Hire.—As it was impossible to establish any proper tariff regarding future mule hire on account of the many conflicting interests at work, it was thought advisable to leave the matter open to fair competition among the Chiefs and Tsaubwas of the different districts.

The former rates of Mule hire and with which they all seemed satisfied was Rs. 15 from Bhamo to Hotha, and Rs. 10 from Hotha to Momien, or Rs. 25 for each mule carrying a load of 50 viss; the rule at the present time is about Rs. 5 for a day's march of from 14 to 18 miles. The rates paid on the Poonline route were as follows:—Bhamo to Ponsee Rs. 12. Ponsee to Manwine 5/ Manwine to Maingla 5/, Maingla to Momien 6/, Total Rs. 28. It is quite possible that this rate could be much reduced, as the former rates were quoted at somewhere about Rs. 1 per mule per day.

In conclusion.—We would recommend the packing of goods for the China market, to be done as strongly and neatly as possible; the weight of each package not to exceed 75 lbs. tare. Fine goods should be packed in boxes well tinned, and iron hoops round them; the coarser goods in small bales not more than 2 feet long by 20 inches broad, with oil cloth, and at least 4 iron hoops each way, the greater the care taken in the packing the less liability there will be to loss. The Kakhens and Shans are very expert in the use of the dah, and if the lid of a box is easily opened or the contents of a bale of goods the least exposed, the temptation would be great for them to steal. This packing could easily be managed at home, where they have every facility for doing so.

*CATALOGUE of Articles Samples Specimens &c., collected by me during
the Progress of the Bhamo Expedition to Western China.*

—00—

CLASSIFICATION.

Class A	Articles of Produce and raw material
“ B	Manufacture, native and foreign
“ C	Articles of dress, native and foreign
“ D	Ornaments
“ E	Stones, metals, &c., crude and cut
“ F	Precious stones
“ G	Curiosities
“ H	Weights and measures

Class A.

No. 1	Sample of raw cotton Momien	11	Dye flowers. Loelong
2	Red dye 3½ ticals do	12	Peach and plum stones. Momien
3	Kakhen opium 2 viss 20 ticals. Nampouk and Hotone	13	Tobacco, Kakhen Mandau
4	Betelnut (inferior) Hotha	14	do Shan. Sunda
5	do superior. do	15	Samples of rice. Momien, and Maingla
6	Beeswax 7 ticals, Sanda	16	Three viss of Shan tea. Hotha
7	Brown dye 4 ticals. Momien	17	Bottle of peach jelly
8	One tical of raw silk. do	18	Kakhen and Shan punk box
9	Kakhen Cayenne pepper. Hotone	19	Ten viss of Hotha tobacco
10	Chinese medicine. Momien	20	Three do Bhamo leaf

Class B.

No. 1	Cloth with gold thread. Hotha	20	One prepared deer hide. Momien
2	do worked fancy for womens dress	21	A bundle of plaited string and braid
3	Wove patterns of cloth. Sanda	22	five samples of broad braid
4	Course needle work. Hotha	23	Shan pillow
5	Wove patterns of cotton cloth. Sanda	24	Yarn of defferent colours. Momien
6	Piece of blue cotton Momien	25	Silk thread of colours, 8½ ticals. Sanda
7	do white do	26	Imported cotton stuffs
8	do do Sanda	27	Cat gut 40 ticals. Momien
9	do black do do	28	Samples of Spanish cloth
10	do white do Hotha	29	Black velvet
11	do do do Manwine	30	Flowered silk, Panthay jacket
12	do do do Sanda	31	Roll of blue silk flowered
13	do do do Maingla	32	Chinese towels
14	Blue cotton twilled. Hotha	33	Chinese hat and oil cover
15	White do do Manwine	34	Chinese gong
16	Black cotton. Hotha	35	Kakhen basket
17	Red cotton cloth. Sanda		
18	Blue do flowered. Hotha		
19	Piece of wrought needle work		

Class C.

No. 1	Shan women's dress with silver ornaments		34	Shan's head dress	
2	do head dress. Maingla		35	do do do	
3	do do		36	Hotha Shan woman's petticoat	
4	do do	Sanda	37	Mandarins silk dress	
5	do do	do	38	Kakhen bag. Hotoue	
6	do do	do	39	do do	Loeloug
7	Shans women's head dress, Maingla		40	do do	Manwine
8	do do	do	41	Shan ladies legging	
9	do do	Sanda	42	Ta sa Kone boots	
10	do do	Maingla	43	Shan shoes. Hotha	
11	do do	do	44	do socks	
12	Shan man's do	Hotha	45	Chinese women shoes. Manwine	
13	Shan women's skirt. Maingla		46	Shan childrens shoes and socks	
14	do do border do		47	do do do	} Manwine.
15	do head dress. Sanda		48	do do do	
16	do outer skirt. Maingla		49	do do socks	
17	do do		50	do do do	
18	do do	Sanda	51	do do do	
19	do do	do	52	do do do	
20	do do	Maingla	53	do do do	
21	do head dress. Manwine		54	do do do	
22	do do	Maingla	55	Part of Shan women's head dress	
23	do do	do	56	Shan womens jacket. Sanda	
24	do do	Sanda	57	Kakhen women's Tamein	
25	Kakhen commerbund. Nam-pouk		58	Shan and Panthay leggings	
26	outer skirt of dress. Sanda		59	Chinese skull cap	
27	do do	do	60	Fire lighting machines from Kakhen	
28	do do	do	61	Garters worn by Kakhens and Shans	
29	do do	Maingla	62	Girdle of beads and bamboo	
30	do petticoat. Sanda		63	Shan breeches	
31	do do	do			
32	do do	do			
33	do do	do			

Class D.

No. 1	Silver bracelets, Hotha		12	Three doz silver rings	
2	do Sanda and Maingla		13	Corneline buckles for waist	
3	do do	Hotha	14	Moss agate, brass setting	
4	do do	do	15	Jade stone buckles. Momien	
5	Silver buckles for women's dress		16	Amber and musk beads	
6	Silver ornaments for the hair		17	Jade bracelets	
7	do do	do	18	specimens of copper and Jade	
8	Silver chatelaine	} Hotha.	19	Silver buckles and ornaments	
9	do do		20	Amber ear ornaments	
10	do do		21	Five silver mouth, pieces	
11	Silver ear ornament. Manwine				

Class E.

No. 1	Orpiment 3 ticals. Hotha	16	Jade cuttings
2	Blue metallic paint	17	red coloured stone. Manwine
3	Vermillion 2½ ticals. Hotha	18	something like hornblende
4	Copper pyrites	19	Rock crystal
5	Arsenic 1½ ticals	20	Galena. Momien
6	Specimens of rotten jade	21	Soap stone
7	do inferior Momien	22	Celts
8	do Jade Sanda	23	Orpiment
9	do do Manwine	24	Bits of malachite. Sanda
10	Malachite. Momien	25	Galena. Ponsee
11	do do	26	Celts. Momien
12	do do	27	Small samples of indigo, vermillion, &c.
13	black jade. Sanda	28	Jade stone and snuff bottles
14	jade. Manwine		
15	do do		

Class F.

No. 1	A lot of rough pieces of quartz	3	Polished quartz and Jade stone
2	Rough blue transparent stone	4	Dust rubies

Class G.

No. 1	Imitation of Chinese ladies leg and foot	10	do do rings
2	Bronze imitation of frog	11	do jade do
3	Amber snuff bottles	12	do imitation amber, jade, &c
4	Stone do do	13	Chinese Pipes
5	Amythist seal	14	Kakhen opium pipe
6	Amber charms	15	Horse switches
7	Red stone charms &c.	16	small copper box, arabic characters
8	Specimen of jade charms, &c,	17	Ivory charms
9	do amber fish charms		

Class H.

No. 1	one Chinese Tabee measure	3	bamboo measure for cloth
2	small Ivory steel yard	4	broken steel yard,

On account of the limited nature of the funds at my disposal this collection is necessarily much smaller than it would otherwise have been, which is much to be regretted, as many things are excluded from this list, which perhaps would have given a fuller idea of the productions of the countries through which the expedition passed.

I have the honor to remain,

Your obedient servant,

ALEX: BOWERS, LIEUT. R. N. R.

*Representative of the Mercantile community of
Rangoon.*

APPENDIX.

[The following is the Preface to the Administration Report of British Burmah for 1867-68, by Major General A. Fytche, C. S. I. Chief Commissioner, and Agent to the Governor General.]

THE present is the Seventh Annual Report rendered since the formation of the Province by the union of the three divisions of Arakan, Pegu, and Tenasserim.

2. The Report embraces affairs connected with the general administration of the Province during the year 1867; and as regards Revenue,

Trade, Public Works, and Miscellaneous Matters, from 1st April 1867 to 31st March 1868.

3. As the penal settlement of Port Blair, in the Andaman Islands, is administered under special rules, though a dependency of British Burmah, it is reported on separately.

4. To this report are appended the statistical forms which have been prescribed by the Supreme Government for use throughout British India. But as this is the first year of their preparation in this province, they are imperfect in some details; and so much delay has already occurred in their compilation, that, in order to avoid further loss of time, the figures quoted in the body of this Report have been mostly taken from Returns as heretofore prepared, which have been submitted in addition to the new Statistical Returns, and which, from having long been in use, are well understood by the officials who prepare them, and therefore afford more reliable data. A few remarks on the several sections noted in the Statistical Statements, and following the same order, are given in this preface.

I—STATISTICS OF PHYSICAL, POLITICAL, AND FISCAL GEOGRAPHY.

5. The province of British Burmah extends for nearly one thousand miles along the eastern shore of the Bay of Bengal, from the Naf estuary, which is in about $20^{\circ} 50'$ north latitude, forming the boundary between Arakan and Chittagoñg, to the Pakchan stream, which separates Tenasserim from Siam, a little south of the tenth degree of north latitude, and includes the ancient kingdoms of Arakan and Pegu, and the Tenasserim provinces conquered from the Siamese by the Burmese.

The total area is estimated at 90,070 square miles, of which probably one-half is culturable; but at present one-thirtieth only is under cultivation. Outside the chief towns it may be said that few made roads as yet exist; water is almost the only means of communication.

The surface of the country presents great variety, embracing rich deltas in the valleys of the Kuladan, Irrawaddy, Salween, and other streams; the uplands are fertile; while towards the eastern boundaries are ranges of mountains rising in some localities to the region of pines and rhododendrons.

6. In a country so extensive and so varied in its aspect, great variety exists in the productions of the soil as well as in the species to be found in the animal kingdom; among the former, besides teak and rice, the staple products of the country, are found cotton, tea, coffee, sugar, tobacco, indigo, sesamum, catechu, cocoa, areca palms, plantains, jack, bael, mangoe, and other fruit trees, and to the south doorians and mangosteens. The tea grown on the slopes of the hills in the northern part of Arakan is believed to be superior to any raised in Bengal, and coffee, though as yet only produced in gardens, thrives remarkably well. From the cotton of Pegu the finer sorts of the celebrated muslins of Dacca used to be manufactured. Silk, honey, and salt also must not be omitted. Among the animal kingdom may be enumerated elephants, rhinoceros, bison, wild cattle, hog, deer, buffaloes, bears, otters, tigers, leopards, wild and

civet cats, monkeys, porcupines, armadillos, also pheasants, peacocks, and other game in considerable variety ; while the estuaries and rivers abound in an immense variety of fish ; alligators are also common, and tortoises are numerous on the sea coast. In the mineral kingdom, tin and coal are occasionally found, Petroleum is met with in the valley of the Irrawaddy ; but it is beyond the Frontier that Nature has been most liberal, bestowing inexhaustible mines of almost every variety of mineral wealth, the contents of which, however, are brought to our emporia and become articles of traffic in exchange for the highly prized goods of western manufacture.*

7. On the northern and north-east sides British Burmah is shut in by wild tribes, apparently of Tartar origin, then by the Burmese and Shans, further east by tribes of hill Karens and by the Siamese.

8. Within these limits are embraced a great variety of tribes, with a still greater diversity of appellatives ; more than fifty names may be

* In a pamphlet published by Dr. Clement Williams, who was Agent to the Chief Commissioner at the Court of Mandalay from 1860 to 1865, the following commodities are enumerated as articles of trade between Upper Burmah and China :—

Coal, iron, copper, lead, zinc, silver, gold, precious stones, mercury, bismuth, sulphur, arsenic, marble, serpentine, jade stone, limestone, amber, salt, petroleum, tea, opium, silk, cotton, rhubarb, musk and other drugs, sessamum, cutch, indigo, gram, wheat, jaggery, timber, sticklac, dyes, ivory, peacocks' feathers, hams, honey, carpets, paper, and lacquered ware. Straw hats, strike lights, pipes, jackets, pants, iron pots, walnuts, dried pork, &c., &c.

The chief articles exported from British Burmah into Burmah by the rivers Irrawaddy and Sittoung are betel-nuts, cotton twist, and yarn ; crockery, dried fish, and fish-paste ; silk, cotton and woollen piece goods, rice and paddy, salt, and other miscellaneous articles of the value of £125,000. The principal imports by the same route are copper, raw cotton, cutch, dyes, earthenware, lacquered-ware, hardware, gold leaf, lead, yellow orpiment, petroleum, hides, horns, indigo, jaggery, silk and cotton fabrics, jade, sessamum, gram, wheat, tea, dry and pickled, tobacco, precious stones, ponies, ivory, and sundries to the value of £150,000. The value of this trade, which in 1867-68 was over £2,500,000, is capable of indefinite expansion, could the enterprise of the Western nations be brought into co-operation with the industry of the Chinese, (who far outstrip the Burmese in skill and perseverance). The first thing required to effect this is a road to unite the Irrawaddy with the Cambodia, [or Yangtse Kyang] somewhere in the latitude of Bhamo, in the direction of Tali, which is a large town on the east side of the Cambodia, about 200 miles from Bhamo.

Captain E. B. Sladen, the present Political Agent, is now exploring the old route from Bhamo towards Yunan, with the view of resuscitating trade, now that the Panthay, or Mahomedan population of Yunan, who a few years back rebelled against the Chinese authority (and created such a state of anarchy as to stop all trade), have succeeded in establishing a settled Government of their own at Yunan.

found in printed books, but a large portion are synonymes, and nearly all may be referred to four great families, Talaing or Mon, the Burman, the Karen, and the Shan or Tais.

9. The political divisions of the province, Arakan in the north, Pegu in the centre, and Tenasserim (including Martaban) in the south, have been arranged so as to correspond as nearly as practicable with the general physical configurations of the country, and for the sake of convenience this partition will be adhered to throughout this Report, and will be more particularly described under the head of Civil Divisions.

10. The climate is moist and somewhat depressing, tempered, along the coast, by the sea breezes; except in forest tracts at certain seasons of the year, it is not inimical to the European constitution. The British Regiments stationed at the Military posts of Rangoon and Maulmain on the coast, and at Thayetmyo and Toungoo on the northern frontier, enjoy excellent health during their tour of service, which generally extends to four years. They are housed in wooden barracks well raised from the ground and covered with shingles. The average mortality in 1867 per thousand of British troops was only 18.21, a fourth of which the climate had no influence on.

The south-westerly winds, which set in at the beginning of May, bring up vast quantities of aqueous vapour from the Indian ocean, which, checked in its course by the hills along the Tenasserim and Arakan coasts, deluges the country for nearly half the year. In Pegu the rains though plentiful in the delta, are less heavy than along the northern and southern coast; and in the northern part of Pegu, which is somewhat sheltered from the influence of the South-West Monsoon by the Arakan hills, the supply of rain is scanty, and drought is occasionally felt, but famines are all but unknown; such as have occurred may be ascribed rather to political causes than to soil or climate. The thermometer ranges along the coast during the S. W. Monsoon, from May to October, 75° 85°; in the months of March and April it occasionally rises to 100° in the shade. In the northern

part of Pegu, the thermometer ranges to a mixmum and minimum of ten degrees above and below what it registers on the coast; in the interior the variations within 24 hours are very great, extending occasionally to as much as forty degrees. There is no cold weather except on the higher ranges of mountains, where frost is frequent in the winter months: among the indigenuous inhabitants epidemic disorders are neither very frequent nor fatal; small-pox and cholera, in places where sanitary precautions are unknown, are the only maladies which materially affect the increase of population.

11. The only Sovereign state which the Government of this province is in direct communication, is the Court of Mandalay.
- B—Political.
Historical outline.
Exterior relations.

12. The following rapid sketch of the history of this interesting country may not be out of place. The Burmese monarchs claim descent from the Sakya Kings of Kapilawasta, the sacred race from which Gaudama sprung. The earliest date which Burmese story connects with their history is the grand epoch alleged to have been established by Anjana, the grandfather of Gaudama, and coincides with 691 B. C. There are other chronological eras; the one in common use corresponds with 639 A. D. Gaudama, they assert, was born in 628, and died 544 B. C. The first seat of Burmese Government is said to have been at Tagoung, then at Prior Prome, anciently called Sare-khet-tara, which is said to have been founded by Twat-ta-poung, a descendant of Gaudama, B. C. 443. Down to B. C. 301, the seat of Government is stated to have been occasionally at Prome, and occasionally at Wethali or Jaintya; in the last mentioned year it was permanently fixed at Prome, and from this period the native history of the Burmese may be said to commence. The seat of Government continued at Prome for three hundred and ninty-five years, during which period there reigned twenty-four princes. Since then the capital has been changed many times. Thirteen years after the death of the last King of Prome, a new dynasty established the seat of Government at Pagan, where it continued for nearly twelve centuries; during this long period there reigned

fifty-five princes. Here the present vulgar era was established A. D. 639, and here also the Buddhist scriptures were brought from Ceylon by Budha Gautha, who had visited Ceylon about 386 A.D. In the year 997 A.D. the Buddhist religion underwent further change, and assumed the form which it retains to this day. In the year 1300 A.D. the seat of Government was established at a place called Panya, where it continued under three princes, but before the death of the last prince the capital was moved in 1322 to Sagaing, where it remained for forty-two years, during the reign of six princes. In the year 1364 Ava became the capital, and so continued for three hundred and sixty-nine years, under twenty-nine princes. It was while the Government was at Ava, during the middle of the sixteenth century, that Europeans first became acquainted with the Burmese. At this time the Burmese had conquered the Peguans and well-nigh effected the subjugation of Siam. The Burmese kept the Peguans in subjection to the close of the seventeenth century. Towards the commencement of the eighteenth the Peguans rebelled, subdued the Burmese, and in 1752 took Ava and carried the King captive to Pegu. A deliverer, however, shortly arose in the person of an obscure individual named Aoung-Zaya, who, after defeating the Peguans, greatly extended the limits of the empire. This hero, on his advancement to the throne, assumed the title of Aloung Phya (a term implying that he would become a Budh), which name has been turned by Europeans into Alompra. From partiality to his native place he removed the capital to Motshobo about 1753; his reign, which was one of constant warfare, lasted but a few years; he was seized with a mortal disease while besieging the capital of Siam, gave orders for raising the siege, and retreated with his whole army. He died on the 15th May, 1760, when within two days' march of Martaban, and carried with him the regret of his people, to whom he was justly endeared. He was succeeded by his son, called Noung-dangyee, who again made Sagaing the capital; he died three years afterwards, and was succeeded by his brother Tshen-byo-yen, who moved the capital first to Motshobo, and then back to Ava; he died in 1776. During this reign a

Chinese army invaded the country; several previous invasions of the Chinese are on record, one in 1305, and another in the reign of a monarch of Pagan, who reigned from 1233 to 1277, and was nick-named Tarop-pyay-meng, or the Chinese runaway; on this occasion the Chinese pushed their conquests to the further verge of Burmese dominion, to a place below Prome, to this day called Taropman or Chinese Point. Tshen-byo-yen was succeeded by his son Tsen-goo-men, who after a reign of five years fell a victim to the intrigues of his uncle, who raised to the throne the grandson of Alompra, called Moutig Moutig (but only as a stepping-stone to his own elevation); he was soon put aside, and the uncle ascended the throne by the appellation of Mentara-gyee, in 1781. This prince capriciously removed the capital to Amarapoor. During this prince's reign Arakan was conquered and incorporated with the Burman Empire; he reigned thirty-eight years, and was succeeded by his grandson in 1819; this King, styled Phya-gyee-dau, removed the capital back again to Ava in 1822. It was during his reign that the first war broke out between the British and Burmese, which resulted in the cession of the provinces of Arakan and Tenasserim to the East India Company. Phya-gyee dau was dethroned in 1837, and was succeeded by his brother Tharawadi, who, being afflicted with insanity, was put under restraint in 1845, when his eldest legitimate son, the Prince of Pagan, took the reins of Government. It was during this prince's reign that the second war broke out, which resulted in the annexation of Pegu to the British; the Prince of Pagan proving a tyrant, was deposed, and another son of Tharawaddi, the Prince of Mengdon, the present King, assumed the Government in 1853. In 1857 he removed the capital to its present site at Mandalay. In 1866 a rebellion broke out, headed by two of the King's sons, the Menggon and Menggondyne princes, having for its object the dethronement of their father. The attempt failed, and the former is a refugee in the Shan states, while the latter resides under British protection in Bengal.

13. The first notice we have of the Burmese dominions in British connection with an English writer is that of Ralph Fitch, Burmah. a merchant of London, who travelled in India towards the end of the sixteenth century. He left Bengal in November, 1586, in a Portuguese vessel. Making allowance for the scantiness of his opportunities Mr. Fitch's account of localities and manners is surprisingly accurate and correct. He describes Bassein, Medon, (?) Dalla, Syriam, a place called Macao, Martaban, and Tenasserim.

From Mr. Fitch's account of the then existing trade we may conclude that the trade and industry of Pegu retrograded during the long period of two hundred and sixty-six years which intervened between his visit in 1586 and our conquest of Pegu from the Burmans in 1852; and this is quite consistent with the history of that period, which is filled up with accounts of frightful scenes of bloodshed and rapine.

The East India Company was first established in 1599. Pegu was at this time in its depth of desolation; hence, though our trade had spread far to the eastward, no attempt at intercourse with the Irrawaddy delta had taken place up to 1618. The first intercourse appears to have originated from the eastward, for about this period an English factor at Siam, Lucas Anthonison, sent one Thomas Samuel to Zimme to inquire into the prospects of trade. Zimme had been subject to the King of Pegu, and been conquered by the Siamese, but at this time the King of Ava had taken Pegu, and afterwards annexed Zimme while Samuel was there, and he was carried captive with other foreigners to Pegu, where he died. News of Samuel's death was brought to Masulipatam, where Anthonison happened then to be factor; he sent two agents to the King of Burmah with presents, and requested restoration of Samuel's effects. They were sent back in 1619 with most of Samuel's property, and a letter from the King inviting trade. From this time it appears British intercourse with the Burmese countries assumed some importance. The English had settlements at Syriam, Prome, and Ava, also at Bhamo near the borders of China; the Dutch had likewise factories at the same place, but on some dispute

with the Burmese, the Dutch threatened or attempted to invite the Chinese. On this occasion both Dutch and English were expelled, probably not without reason, as in 1658-59 the Chinese did invade Burmah. In 1680 and 1684 the East India Company made attempts to re-establish factories; in 1686-87 their attention was turned towards Negrais, which was taken nominal possession of. In 1695 Nathaniel Higginson, Governor of Fort St. George, sent Mr. Edward Fleetwood and Captain James Lesley as Envoys to the Court of Ava, which resulted in the re-establishment of the factory at Syriam. In 1697 Mr. Bowyear was sent as chief of the factory at Syriam, and was charged with a Mission to the Court. In 1707 Mr. Alison was sent as Envoy to Ava. In the contests of the Burmese and Peguans for the possession of Pegu, the Company's Agent, Mr. Smart, seems to have acted with duplicity, and in 1743 the factory at Syriam was burnt. In 1753 a factory was established on Negrais. In 1755 Captain Baker was sent by the Resident at Negrais on an Embassy to Alompra; this mission had no result. In 1757 Lieut. Newton, in charge of Negrais, deputed Ensign Lester as Ambassador Extraordinary to Alompra, whom he overtook on his way up the river from Rangoon. The King conceded Negrais in perpetuity, and ground for a factory at Bassein, with freedom of trade, in return for a pledge of Military assistance. In 1759 every nerve was on the stretch in India to maintain the interests of the East India Company against the French; the little garrison was recalled from Negrais; advantage was taken of this, and on 7th October of that year the remaining Europeans and natives were treacherously massacred by the Burmese. In 1760 Captain Alves was sent with letters and presents from Holwell, Governor of Fort William, and Pigot, Governor of Madras, to demand satisfaction for the massacre and release of the prisoners. Alompra had died on his Siamese expedition a few months before Captain Alves reached Ava. He was plundered and otherwise shamelessly treated; the prisoners were released, but the idea of satisfaction was scouted, and Ensign Lester's treaty ignored. The factory at Bassein was

never re-established; but one appears to have been kept up at Rangoon till 1782. The Burmese, who had become our neighbours by the subjugation of Arakan in 1783, began in 1794 to make insolent and threatening demonstrations on the Clittagong frontier; it was known that the French were directing their attention to Burmah as a fulcrum for intrigue against British India. For these and other reasons the Governor General, Sir J. Shore, deputed an Embassy to Ava under Captain Michael Symes of H. M's 74th Regiment. He was treated as the Envoy of an inferior power; he, however, succeeded in obtaining concessions from the King of no inconsiderable importance. In the King's letter to the Governor General it is provided that English merchants are to be permitted to go to whatever part of the Burman territory they think proper, either to buy or to sell, and they are on no account to be stopped, molested, or oppressed; permission was also given to an Agent to reside at Rangoon, and accordingly Captain Hiram Cox was sent as Resident to Rangoon in 1796. He had charge of some articles which the King had commissioned through Symes, but he was not to go to Ava unless invited. He was, however, summoned, and reached Amarapoora in January 1797; there he remained for nine months, bearing every kind of slight, indignity, and imposition. Several insolent communications were addressed in the following years to the Governor General by the Viceroy of Rangoon and the Governor of Arakan. In 1802 Symes was sent again by Lord Wellesley, escorted by 100 sepoys. This mission was a total failure. He was treated with mortifying neglect and deliberate insult. He quitted at the end of three months without an audience of leave. In May, 1803, the apprehension of French intrigue again induced the Government to send Lieutenant Canning as Agent to Rangoon; but, in consequence of the insolent violence of the Ye Won, who was in charge of the Government and insisted on opening all letters, Lieutenant Canning returned. In 1804 an outrage was perpetrated on a British ship from Penang which put into Bassein for supplies. In 1809 Captain Canning was again despatched as Agent to Rangoon with the special view of explaining our blockade system, which was then enforced

on the French islands. He proceeded to Amarapoora at the King's desire, and met with better treatment than either of the two last missions; the necessary explanations were effected. In 1811 commenced the disturbed relations on the Arakan frontier, which eventually led to the war of 1824. Captain Canning was again deputed to the Burmese Court to endeavour to arrange matters, but the Burmese again invading our territory, he was recalled. This was the last mission up to the breaking out of war, which was declared on the 5th March, 1824; the peace of Yandaboo was signed 24th February 1826. By this treaty the provinces of Arakan and Tenasserim, including Yey, Tavoy, and Mergui were ceded to the British. Among other stipulations, provision was made for an accredited minister retaining an escort of fifty men, each to reside at the Court of the other; all exactions upon British ships in Burmese ports not required from Burmese ships were abolished; all prisoners of war were to be delivered over; and one million sterling was to be paid towards the expenses of the war. In September, 1826, Mr. Crawford, who was then Civil Commissioner at Rangoon, was deputed to Ava, as Envoy to negotiate a commercial treaty. He obtained a treaty of no great value, but he afterwards published a very valuable work on Burmah, from which copious extracts have been here taken, also from Colonel Yule's and Colonel Symes' works. In 1827 a Burmese embassy came to Calcutta chiefly with the view of obtaining a postponement of the outstanding half of the tribute. They were referred to Sir Archibald Campbell at Maulmain. Up to 1830 the fourth instalment of the tribute remained outstanding, and Major Henry Burney was deputed as Resident to Ava, on which the Burmese despatched a reciprocal mission to Calcutta. These Envoys visited the Upper Provinces to meet Lord William Bentinck; they were absent nearly three years. The last instalment was completed in the end of 1832. Major Burney remained at Ava till June, 1837, when he withdrew from ill-health and disgust at the barbarities which were daily perpetrated by Tharawaddi, then King. In 1838 Colonel Benson was despatched as Resident, but his mission resulted in no good. In March, 1838, disgusted

with his useless and intolerable position, he returned to Bengal, leaving the Residency in charge of Captain McLeod, his Assistant, who had also to quit the golden city, from ill-treatment and ill-health, for Rangoon, where he stayed till January, 1840, when he finally withdrew the British Residency from Burmese territory, and all intercourse ceased between the two Governments. King Tharawaddi was at this time labouring under partial insanity, and every now and then there was serious apprehension of a much dreaded *second* Burmese war; especially was this the case when he visited Rangoon in 1841 with his whole court. In 1845 he was put under restraint. His successor proved little better than the madman he had succeeded. But it is no part of this sketch to enter into a description of the Royal doings, suffice it to say that the relations between the two powers grew from bad to worse, until the indignities heaped upon Captain Harold Lewis, while trading at Rangoon, aroused the just resentment of the Governor General, and war was a second time declared on 10th January, 1852. The possession of increased steam appliances gave the British greater advantage over the Burmese than they had in the preceding war; for on the 20th December of the same year, Lord Dalhousie's proclamation annexing Pegu and Martaban was published at Rangoon. The restoration of peace was proclaimed by the Governor General in Council in a Notification dated Fort Willam, 30th June, 1853.

In 1855 an embassy was sent to the Court of Mandalay, under Major, now Sir A. P. Phayre, to endeavour to arrange a commercial treaty with the Burmese Government, but the attempt failed; the effort was repeated in 1862 with better success. In 1866 Sir Arthur Phayre paid a third visit to Mandalay, but His Majesty was too elated with his recent success over the rebels, who had attempted to dethrone him, to enter into further relations with foreign powers. The desired object was, however, effected by Colonel Fytche in 1867, when the treaty of 1862 was revised. Trade is now open to all British subjects, and a court established at Mandalay, presided over by our Political Agent, who will decide all commercial differences which may arise between British subjects; civil cases arising between regis-

tered British subjects and Burmese being decided by a mixed court. The tariff rates of Customs on the Burmese side were also revised, the extradition of offenders for certain heinous crimes arranged for, and other matters placed on a satisfactory footing.

14. Treaty obligations also exist between the British and Siamese Governments. The boundary of the Pakchan was arranged for by Colonel

Fyfe, as Commissioner on the part of the British, in 1864, and in 1867 the boundary along the water-shed which separates Tenasserim from Siam was demarcated by Lieutenant Bagge, R. E., and the Commissioners appointed by the King of Siam.

15. Friendly relations exist between the Chief of Western Karennee and the British Government, as also with the Chief of Zimme, a tributary of Siam.

16. Within our own boundary no independent native states exist. The Karens on the north-eastern part of the Toungoo district are allowed to have their own head-man, and collect the tribute due to our Government.

17. British Burmah is governed by a Chief Commissioner in direct communication with the Supreme Government at Fort William. The first Chief Commissioner was Sir A. P.

Phayre, who was appointed 31st January, 1862. The Chief Commissioner is Ex-Officio Judicial Commissioner, and has the powers of a Sudder Court in Criminal matters, including the power to confirm sentences of death, and in Revenue matters he has the powers similar to those exercised by the Revenue Board in Bengal; under him are three Commissioners of Divisions, who hold Sessions Courts, and have appellate jurisdiction in Judicial and Revenue matters from the Deputy Commissioners of 12 Districts. Judicial Appeals from the Magistrates of Rangoon and Maulmain lie to the Recorders of those towns. Appeals from the decisions of the Recorders of Rangoon and Maul-

main lie to the High Court of Judicature at Fort William in suits above £300 in value and less than £1,000; from this amount and upwards, an appeal lies to Her Majesty in Council. Besides the above there are 17 Courts presided over by European Officers, who are called Assistant Commissioners; there are, also 91 Courts presided over by Extra Assistant Commissioners, who are, with two or three exceptions, natives of the province.

18. In this place it appears necessary only to review the boundaries and general statistics of the several divisions; those of the districts will be summarized in the statistical returns,

The boundaries and general statistics of the several divisions.

19. Arakan, the northern division, was conquered from the Arakanese by the Burmese in 1783, and was ceded to the British in 1826, when the population was estimated at 100,000; in 1867 it had increased to 445,483 souls. This portion of the province has never been regularly surveyed. The chief town is Akyab, a sea port, the trade of which has entirely arisen under British rule, within the last forty years, and now amounts to the annual value of £1,190,000 sterling.

Arakan is bounded on the north-westerly angle by the river Naf, the boundary thence runs northerly and easterly among unexplored ranges of hills, inhabited by various tribes of the Indo-Chinese type in low stages of civilization. It is separated from Burmah Proper and Pegu by the Yoma-toung range of mountains, which attain an elevation of between seven and eight thousand feet. This range runs nearly parallel to the sea coast, and lowers gradually towards the south to some five hundred feet, between it and the sea; from point Negrais northward, for some two hundred miles, the land is a mere strip. The northern portion has, however, a large area of alluvial soil in the lower course of the river Kuladan and its numerous affluents; the breadth, extending from the sea shore to the water-shed mountains, is nearly ninety miles. A large portion of this district is hilly, covered with forest and difficult of access. The total area is estimated at 18,630 square miles, of which 720 are cultivated;

aboutt as much more is culturable. The imperial revenue of the division amounts to Rupees 18½ lakhs, and its local revenue to nearly one lakh, or a total of £197,372.

Arakan is divided into the three districts of Akyab, Ramree, and Sandoway.

20. The Pegu division holds a central position. It has the great advantage of a noble river running through its entire length, and extending far beyond Burmah Proper towards the borders of China; the river is known to be navigable from the sea as far as Bhamo, a distance of some six hundred miles, for steamers of considerable draft for three-fourths of the year. The chief town is Rangoon, on the left bank of the river of the same name, about twenty miles from the sea; it is the capital of British Burmah, and is situated in 16° 20' north latitude, and 96° 16' east longitude. It was formerly a petty village, called Dagon; from the great Pagoda near it, but after the destruction of Syriam, Alompra, the Burmese conqueror of Pegu, made it the principal sea port of his dominions about the year 1755. When Symes visited it in 1795, he estimated the population at 30,000; during the administration of the last Burman Viceroy, prior to the war of 1824, the population, including some adjacent hamlets, was estimated to contain 18,000, but after the close of the war, the population, including foreigners, was reduced below half that number. The town was deserted by the inhabitants during the war of 1852; it now contains a free population of 71,189 souls, exclusive of the Military Cantonment. The import trade was estimated by Crawford to have reached the value of £300,000 in 1822, and the export trade a similar sum; in 1867 the total amounted to Rs. 46,393,715, or £ 4,639,371 sterling.

Pegu is bounded on the north-western angle by the southern portion of Arakan. The boundary between it and Burmah Proper is defined by a line drawn nearly east and west, six miles north of the town of Meaday on the Irrawaddy in 19° 29' north latitude; on the north-east angle it is shut in by a high mountain range inhabited by half-civilized Karens, and on the eastern

side by the Sittoung river, which forms its boundary to the sea. From the sea to the northern boundary, which separates Pegu from Burmah Proper, the extent is about 240 miles; the total area is estimated at 33,440 square miles, of which some 10,000 are composed of rich delta penetrated by a vast network of tidal creeks. It has one ridge of mountains, of moderate height, which intersects it from north to south, called the Pegu Yomas. This division consists of five districts—Rangoon, Bassein, Myan-oung, Prome, and Toungoo. In the district of Bassein there is a sea port of the same name, the annual trade of which is estimated at Rs. 17,80,567, or £178,056 sterling.

Toungoo, once the chief town of a small kingdom, is situated on the Sittoung; a frontier Custom House is kept up here, but no duties are levied. A rough map was made of the Pegu Division by Captain E. C. S. Williams R. E., in 1855; a subsequent survey was made by Captains Edgcome, R. E., and F. Fitzroy, R. A., and completed in 1867.

21. The Tenasserim Division includes Martaban. The former became a British province in 1826, and the latter was added to it after the war in 1852, and the combined territories are designated the Tenasserim Division. It is bounded on the north by Karennee, and on the west by the Pegu Division. To the eastward it is divided from the Shan States by the Salween river and its tributary the Thongyeen, neither of which are navigable for any great distance; the boundary line then follows the water-shed which lies between the British and Siamese possession, and the Pakchau river complete the boundary on the south. The breadth of the land from the sea shore, at the mouth of the Salween, to the mountain range which divides the province from Siam, is about eighty miles; this is gradually narrowed to half that distance towards the southern extremity. The interior is a wilderness of hills tossed up by volcanic action with an elevation of 8,200 feet, thickly wooded, and running in a generally north and south direction, with long narrow valleys interspersed. Tenasserim is divided into the district of Amherst, Shwegyeen, Tavoy, and Mergui.

The chief town of the division, Maulmain, is pleasantly situated on the Salween, in an amphitheatre of hills, at a point where two broad streams, the Attaran and Gyne rivers, join the Salween about thirty miles from the sea, not only rendering the scenery picturesque, but largely facilitating communication with the interior. Unfortunately for Maulmain, the passage up the Salween is barred by rapids within one hundred miles of the sea, and the Irrawaddy therefore bears on its bosom the main traffic between Burmah and the Western world. Further south is Tavoy, the chief town of a district of the same name; it is situated on a stream navigable for small crafts about thirty-five miles from its mouth; still further south is the pleasant town of Mergui, the principal town of the district of that name; it is situated on the sea, and can be approached by vessels of large burthen.

22. Throughout the whole country the people belong to various branches of the Indo-Chinese family. They probably came down at a remote period from the plateau of Central Asia, following the courses of the Salween and of the eastern affluents of the Irrawaddy. The most advanced race is the Burmese, which, anterior to the period of the British conquests, had under the leadership of Alompra, subjected the Arakanse on the north, and the Talains on the south, and possessed the ruling power over the entire country which now forms British Burmah. The Arakanese are of the same race as the Burmese, have the same name, and speak the same tongue, but have been isolated for many generations by their geographical position. Hence they have local peculiarities of physiognomy and speech.

The Talains had settled in Pegu before the ascendancy of the Burmese in the upper valley of the Irrawaddy, supplanting in a prehistoric period an inferior and indigenous race, the remains of which are probably those wild people now found scattered in the hills on the outskirts of the province.

23. The social condition of the people throughout the three

The social condition of the inhabitants. divisions is generally similar. Every where in the plains the occupied land is an allodial possession. The estates, on the average, do not exceed eight to ten acres. The agriculture is rude, but the fertility of the soil is exuberant; there is only one grain crop in the year. Rice is cultivated almost exclusively. The laws of inheritance and of marriage, the religious faith and superstitious practices, the traditions, the feeling, the sympathies, and the prejudices, are generally alike among the people in the plains. But the hill tribes have not been won over to Buddhism. They have no idols and no priesthood. They still retain the ancient worship of the deities of the woods, the hills, and streams. Their languages are unwritten. Many of them are gradually settling in the plains, as the Karens commenced doing ages ago. All the tribes, as a general characteristic in the ordinary affairs of life, are frank, truthful, and hospitable. They have plenty of food and clothing with reference to the climate. Whether in the hills or plains, the houses of the peasantry, built of bamboo and occasionally of wood, have the floors raised on platforms, and never placed on the ground.

At the principal sea ports, Europeans and foreign Asiatics have settled in considerable numbers. Their knowledge, enterprise, and capital have opened out markets for the timber, the rice, the petroleum, and other products of the country, which could not have been accomplished under the native government. The people generally, since the British conquest, have acquired a considerable amount of personal property. The small landed proprietors are independent and prosperous. The high rates of wages for a common day laborer (from six to eight annas a day, nine pence to a shilling) shows that the condition of the laboring classes is comfortable. Yet among the Burmese and other indigenous people, there is no class that can be called wealthy.

24. When the divisions of Arakan and Tenasserim first came under British rule in 1826, the country was at its lowest ebb; the Arakanese in the north, and the Talaing population in the south, had been

Progress of the province.

ground down under Burmese oppressions: the provinces were, in fact, little better than waste. After the war of 1826, the hopes entertained by the Peguans, that their country would also be retained by the British, were disappointed, and many of the populace immigrated into British territory. When, however, in 1852, Pegu also became a British possession, there was a reflux of the population to the richer lands of Pegu, and immigrants, overcoming all obstacles, came in from the King's dominions in Upper Burmah, and from the Shan populations in the east. The returns show that from 1826 to 1852 the population of Arakan and Tenasserim rapidly increased, but from 1852 Pegu became still more rapidly developed; here it will suffice to note the estimated populations at the undermentioned periods:

P R O V I N C E .	1825.	1855.	1867.
Arakan,* - - -	100,000	364,310	445,483
Pegu, - - -	769,120	631,640	1,482,014
Tenasserim, - -	70,000	166,863	} 464,815
Martaban, - - -	150,000	87,742	
Total, - - -	1,089,120	1,250,555	2,392,312

In 1857 the population was 1,478,703, so that it has increased over 61 per cent, in the last ten years.

25. In British Burmah each owner of land, who is also

E.—Fiscal Statistics.
Settlements.

generally the cultivator, pays a fixed rate of land to Government annually; the land

has to be measured each year, but the assessment remains fixed, unless grounds are adduced for its alteration; the recurring measurements are a source of trouble and annoyance, and to avoid them the people have been offered settlements, that is, grants for a fixed term, generally five or ten years; during the currency

* Pegu and Martaban were under native rule from 1825 to 1852, while Tenasserim and Arakan were under the British during the same period.

of the lease any extra land adjoining the grant which may be brought into cultivation remains untaxed; at the expiration of the lease it is assessed according to its class;—the terms are otherwise favorable. Yet, notwithstanding the facilities offered, the people have not hitherto readily accepted leases but it is believed that they are beginning to learn the advantages, and in some districts of the province, considerable progress has been made during the past year.

26. Under the present system, no special survey is necessary; so long as the owner accepts the previous year's rent roll as fairly representing the land cultivated by him, that quantity is accepted as sufficiently correct by Government.

27. In British Burmah there are no zemindars, or middlemen of any description; Government deals directly with the cultivator of the soil. But where the villagers of an entire tract accept a lease, the head men of the village are allowed to collect the land tax; this, however, gives them no right in the soil, or even a percentage on the collection.

28. The tax from land forms the chief item of imperial revenue in this province; it ranges from 8 annas to three rupees, or one shilling to six per acre, according to the fertility of the soil. The revenue from this source is steadily increasing; in 1855 it had risen to nearly 20 lakhs, and last year it had increased to 30, or from £200,000 to £300,000; the only draw back to the extension of cultivation is the cattle plague, which is scarcely ever absent from the province; the loss to the cultivators in 1865-66 exceeded half a million sterling.

29. Capitation tax and Customs dues form the next most important items of taxation; the former has risen from 11½ lakhs in 1855-56 to nearly double, or £220,000, in 1867-68, while Customs dues have increased in the same period from eight and a quarter to over twenty lakhs, or £200,000. All frontier Customs on the British

side have been abolished since June, 1863; the value of this trade is now Rupees 2,54,51,490, or £2,544,149 annually, the tax on which would have amounted to ten lakhs of rupees, or £100,000. Excise, fisheries, and teak timber, much of which is imported from beyond the frontier, also yields a considerable share towards the public revenue.

30. Besides the rate levied per acre on rice lands, which forms ninety-ninths of the cultivation of the province, tax is levied on gardens and orchards, generally at the highest rate levied on adjacent paddy land. Some descriptions of valuable fruit trees are also taxed separately. On the hills the people practise a barbarous mode of tillage, called *Toungya*, which consists in clearing a fresh patch of forest each season, and burning the timber on the ground. They change their village sites at uncertain intervals, as the soil of the surrounding country becomes exhausted; while such wandering habits last, their condition cannot be materially improved. The remoter hill tribes are still for the most part in a savage state of isolation and independence. Even the wilder among the hill tribes, however, grow cotton, and wear cloth of strong texture and various colours of their own manufacture.

Transfers of land among cultivators are almost unknown in this province; there is so much spare land available, that each family can occupy as much land as its members wish to cultivate; remission of revenue is allowed on land taken for a term of years, according to the difficulty in bringing it into cultivation.

31. The demand on account of imperial revenue for 1867-68 was Rs. 1,66,34,613, or £1,063,461, and the demand on account of local taxes, Rs. 904,361, or £90,436, making altogether a total of Rs. 1,15,88,974, or £1,153,897, which gives an average of Rs. 4.82, or eight shillings, nine pence, three farthings per head of the free population, exclusive of the soldiers.

The following Statement shows the progress of the Province in some of the most important particulars and also the Imperial Revenue 1867, as compared with 1855:—

YEAR.	Total area cultivated, including hill cultivation at 1 Rupee to 1 acre.	Total Land Revenue.	Capitation Tax.	Customs, including fines, confiscations, &c.	Fisheries.	Excise.	All other items of Imperial Revenue.	Grand Total of Imperial Revenue.	Amount Value of Exports and Imports.	Tonnage of Vessels.
1855	Acres. 1,140,849	£. 199,401	£. 116,242	£. 82,246	£. 29,791	£. 39,165	£. 64,944	£. 531,792	£. 4,946,408	Number. 409,162
1867	1,956,638	308,771	207,666	201,265	53,902	93,600	198,855	1,063,460	9,950,987	576,013
Increase in 12 years...	815,789	109,379	91,424	119,019	24,111	53,835	133,911	531,668	5,004,579	166,861
Rate per cent. of increase	71.5	54.8	78.6	144.7	80.9	137.4	206.1	99.1	101.1	40.7

The Revenue for the past three years is as follows:—

CLASSIFICATION.	1865-66.		1866-67.		1867-68.	
	Rs..	£.	Rs..	£.	Rs..	£.
Imperial,	1,00,15,298	1,001,529	91,87,715	918,771	1,06,34,613	1,063,461
Local,	8,97,581	89,758	8,80,223	88,022	9,04,361	9,060,436
Total,	1,09,12,879	1,091,287	1,00,67,938	1,006,793	1,15,38,974	1,153,897

11. STATISTICS OF PROTECTION.

32. No legislative powers are attached to the administration

A.—Legislative.

of this province; when an Act is required to be passed, a draft Bill is submitted to the Legislative Council of India. The only draft Bills now before

Government are for amendment in Acts XXI. of 1863 and VII of 1865. During the past year the following Acts were made applicable to British Burmah.

Act III.—Gambling.

„ IV.—To enlarge the meaning of the word “offence” in the Penal Code.

„ VIII.—Penalty for purchasing soldiers’ clothing.

„ XXVI.—To amend the Stamp Act.

33. In the absence of the complete statistical returns, the

B.—Judicial.

reader is referred to the Judicial Sections of this Report for details. The list of

Courts embraces—one Chief Court for the province; one Sessions Court for each division, besides one Recorder’s Court for each of the important sea port towns of Rangoon and Maulmain; one District Court in the chief town of each district of the province, presided over by a Deputy Commissioner, and other minor Courts presided over by Europeans and Natives, distributed with reference to the size and population of the localities, and the wants of the people.

34. The number of Civil Suits decided in all the Courts was

Number of Civil Suits.

33,509. The total value of the suits, exclusive of appellate cases, litigated during

the past year in all the Civil Courts throughout the province, was Rupees 36,21,705, or £ 362,170.

35. As regards the Criminal Courts, including the Recorder’s,

Number of Criminal Cases.

16,887 cases were under investigation, involving 32,230 prisoners, being one

to every 72 of the population. Of the prisoners tried, 18,555 were convicted or committed, and 13,365 acquitted.

36. There were only 268 prisoners awaiting trial at the

Prisoners awaiting trial at the close of the year.

close of last year, who were concerned in 129 cases.

37. There are two Central Gaols, one-first class district

C.—Prisons.

Number of Prisoners.

Gaol, and five second-class district Gaols, besides Lock-ups in various parts of the country.

The total number of prisoners in gaol during the year 1867 was 11,802, the average daily number was 3,521; the average in 1866 being 3,602; both these last figures include some transported convicts from India, who were formerly sent here in considerable numbers, but of late years Port Blair has been made the penal settlement for all convicts transported from India. In 1861 the number of prisoners was 4,948. Last year some Burmese convicts, sentenced to transportation, escaped from Port Blair and were sent for better security to Bombay; as no deaths have been reported, probably the climate agrees with them. The number of prisoners punished for breach of gaol discipline was 655 in 1867.

38. The daily average number of sick in hospital during the past year was 590, and the number of deaths 164, the percentage of deaths to average strength being 465.

Sick Prisoners.

39. The net amount of earnings credited to Government was Rs. 95,335, or £9,533; the average amount of cash earning of each prisoner actually employed on manufactures was nearly 100 Rupees, or £10.

Earnings.

40. The total cost, including inspection, amounted to Rs. 2,54,573, or £25,457, and the net cost, deducting the proceeds of manufactures, came to Rs. 1,43,986, or £14,398.

Cost.

41. The number of first convictions was 3,208, of second convictions 211, of third 50, and of more than three convictions 26, while 6 were uncertain.

Convictions.

42. Little or no education is given in the gaols of this province; the number of those who could read and write their own language was 625, and of those who could only read, 756.

Education.

43. The average height of the prisoners was five feet seven inches, and the average weight 129lbs. 1oz.

Height and weight.

44. The laboring and agricultural classes greatly pre-
 Trade. dominated, being 2,491; of the other
 classes, shop-keepers numbered 156, boat-
 men 132, and weavers 129; no other class reached 100 in num-
 ber.

45. One thousand and six prisoners had each one wife,
 Social relations. 167 had two, and 54 had more than two;
 while 683 were single, and 256 were
 widows or widowers. Of the married prisoners, 323 had not
 more than three children, and 227 had over three children. The
 daily average number of women in gaol was only 45.

46. The total of all grades of Police in the province (ex-
 D.—Police. clusive of Port Blair) at the close of
 Number and cost. 1867 was 5,959 of whom 56 were Euro-
 pean officers. There are no Mounted Police; firearms were
 provided for 5,013, and swords for 732. The superintendence
 of the whole is vested in the Chief Commissioner of the Pro-
 vince; its administration is conducted by an Inspector General,
 with Superintendents and officers of subordinate grades, under
 the general control of the Commissioners of Division and Dis-
 trict Magisterial Officers. The total cost paid from imperial
 revenue last year was Rs. 11,08,716, or £110,871, and Rs.
 1,08,630, or £10,863, were paid from municipal sources. Besides
 the above, there were 945 village Police, who cost Government
 Rs. 1,13,400, or £11,340.

47. Of the Imperial Police, 171 were over treasuries, 306
 Distribution. over gaols, and 85 were non-effective;
 exclusive of vacancies, there were 4,820
 for the general Police duties of the entire province; the average
 area of each European officer's charge was 1,608 square miles,
 42,530 of population, and of each Native officer's charge, 209
 square miles and a population of 5,538 souls.

48. The great majority of the Police Force are men who
 Races. are natives of the country, but in towns
 where there are mixed foreign elements,
 natives of India are generally enlisted, as also in a few other

localities where more strict discipline than the Burmese relish is requisite, such as over gaols, &c.

49. During 1867 there were 7,456 non-bailable offences reported, 10,146 bailable offences punishable under the Indian Penal Code, and 3,405 offences committed against special or local laws. The value of property stolen amounted to Rs. 5,50,831, or £55,083, of which £16,913, or 30 per cent, was recovered.

The percentage of cases brought to trial for offences committed was 80, and the percentage of persons convicted, to those brought to trial, was 57.

50. Rangoon is the head-quarter station where the General commanding the division and his staff reside. There is no Military force stationed in Arakan. In Tenasserim there is a garrison located at Maulmain and a detachment from Toungoo at Shwe-gyeen; at the former place there were eight European officers and 539 natives of all ranks at the close of last year, and at Shwe-gyeen one European officer 121 native troops. At Rangoon the garrison consisted of 10 Artillery Officers and 129 Artillery men, 27 Officers of a British Regiment of the Line and 558 Rank and File, and 10 European officers and 594 Native Infantry. At Thayetmyo, on the Irrawaddy, near the frontier, the garrison consisted of four European Artillery Officers and 111 Rank and File, 18 Officers of a British Regiment of the Line and 396 Rank and File, 7 European Officers and 655 Native Infantry; while at Toungoo, on the Sittoung, which station is also near the Burmese frontier, there were four European Officers of Artillery and 65 Rank and File, 11 Officers and 313 Rank and File of British Infantry, and five European Officers and 479 Native Infantry.

51. There is only one Government Steamer attached to this province the "Nemesis" of 450 tons burthen and 120 horse-power. Her crew is composed of Mussulman lascars.

At each of the sea ports of Akyab and Khyouk-phyoo in Arakan, Bassein and Rangoon, in Pegu, and at Maulmain

in Tenasserin a suitable establishment of buoy vessels, boats, &c., is kept up.

III.—STATISTICS OF PRODUCTION AND DISTRIBUTION.

52. Under the head "Finance," in the Statistical Statement A, is shewn the gross cash receipts

A.—Finance.

for the past year, as distinctive from the demand for the year, which is treated of under "Revenue." In the Financial Statement is intermixed balances of revenue due for previous years, but collected in the year under review; items of revenue due for this year, but uncollected, are not included in the collections, but are carried forward to the following year. Similarly with the expenditure, only cash disbursed during the year is entered. It will thus be apparent that to draw a fair comparison of demand of revenue one year with another, it is to the Revenue Returns recourse must be had and for the particulars of which see para. 31.

The gross imperial cash receipts for the financial year 1867-68 amounted to Rs. 1,08,63,220, or £1,086,322, while civil charges amounted to Rs. 44,04,000, or £440,400, leaving a net balance available for Public Works, Military, Electric Telegraph, and Post Office Departments of Rs. 64,59,211, or £645,921. Military charges may be estimated at £350,000.

The gross cash receipts on account of local funds for the year came to Rs. 10,52,437, or £105,243, and the civil charges amounted to Rs. 8,35,000, or £83,500.

The total of both imperial and local cash receipts was thus Rs. 1,19,15,657, or £1,191,565, as compared with Rs. 1,15,37,974, or £1,153,897, shewn in para. 31 as the demand.

53. As regards Public Works, the total sum expended in

B.—Public Works.

the province during 1867-68 on imperial works was Rs. 24,85,380, or £248,538.

The cost of the Establishment connected with the above expenditure being Rs. 3,49,528, or £34,952.

The sum expended from local funds, including cost of Establishment, was Rs. 5,24,203, or £52,420.

The gross income received in cash in Public Works Department was Rs. 57,429, or £5,742.

There are no public works for irrigation purposes in this province, but a large area of land has been reclaimed from swamp by the erection of a bund in the Myanotung district. Communication is kept up between the Rangoon river and the Sittoung by deepening a stream which connects the Sittoung and Pegu rivers, and is called the Pyne-küue creek or canal.

54. This is the only province throughout all India in which no progress has been made in railways; a project for one from Rangoon to Promé is now before the Government.

55. All other items produced in this province are dwarfed when compared to rice, which takes up nine-tenths of the entire area under cultivation.

The total area of rice cultivation was 1,567,419 acres, the area under garden and orchard was 105,042, under Toungya or hill cultivation the area was 103,712 acres, and under miscellaneous 59,140 acres, including cotton 3,433 acres, tobacco 10,128 acres, sessamum 12,059 acres.

56. The total number of live-stock of the following species in the province in 1867 was cattle, male and female, including buffaloes, 823,914, ponies 6,399, elephants 931, carts and sledges numbered 123,934, sugar mills 366, oil mills, 2,017, and boats numbered 59,456.

57. The rates of Government rent charged on land are regulated by the productiveness of the soil, nearness to marts, facilities for communication, and so forth.

For rice lands of fair quality and easy access the average rate of tax may be stated at two rupees, or four shillings, an acre; good land near towns or on highways are charged three rupees, or six shillings, while poor soil in out-of-the-way places is taxed as low as eight annas, or one shilling, an acre. Rent for all other descriptions of cultivation is dependent on the

rates of assessment on the nearest paddy land, which rate is never exceeded.

58. The average price of the staple article of food, rice, was two rupees, or four shillings, per 80 pounds in Arakan, and two rupees four annas, or four and six pence, in Tenasserim.

E.—Price of produce and labor.

Cotton ranged from six to seven rupees, or 12 to 14 shillings, per maund of 80 pounds.

The price of Salt in Arakan ranged from 1 rupee to 1 rupee 8 annas, or two to three shillings.

The price of cattle may be taken at from fifty to fifty-five rupees, or £5 to 5½, for a full-grown bullock or buffalo. In Pegu they are dearer.

59. Skilled laborers, such as Chinese workmen, claim two rupees, or four shillings, a day; but the charges made for job work in iron, leather, or wood, and such like, come to a rate which would be represented nearer by five rupees a day than two. Unskilled labor may be set down at eight annas, or one shilling, per diem, except in the sea port towns, where it is much higher. The hire of carts varies from one and a half to two rupees per diem, but in the busy season they are scarcely procurable.

Labor.

60. The only mines of any consequence that are worked in this province are the tin mines of Mergui; these are worked by Chinese; the out-turn is about 10,000 pounds annually, of the value of Rs. 32,000, or £3,200. Lead, copper, iron, and antimony ores exist, but not in large quantities.

F.—Mines.

Gold is washed for in the Shwe-gyeen District (Tenasserim), but the out-turn does not pay the laborers even a shilling a day.

Coal of an inferior description has been found on the Salween.

61. In the absence of complete returns, the total number of mills and looms cannot be calculated. Many looms, in which silk and cotton are worked up, exist throughout the province. In fact, a loom is part of the household furniture in many families.

G.—Manufactures.

Useful and not inelegant attire of variegated colours, worn by men and women of the country, is manufactured in sufficient quantity to meet all domestic requirements.

Prome is celebrated for workmanship in silver.

Under the head of "Manufactures" may also be enumerated salt, oil, sugar, cutch, lacquered-ware, indigo and other dyes, fish-paste, and implements of husbandry, all for home consumption. Salt and fish-paste are exported to Burmah Proper.

62. The aggregate industry of the people of this province was represented during the past year by a trade which amounted to nearly one thousand lakhs in value, or ten millions pounds sterling. The total of the export trade by sea and land was in round numbers four hundred and seventy-six lakhs, or £4,760,000, while the value of the imports was nearly five crores and twenty lakhs, or £5,200,000.

As 1866-67 only consisted of eleven months, to arrive at a fair comparison of the out-turn for the year, that for the three previous years will be shewn. The result is as follows in pounds sterling:—

YEAR.	EXPORTS.	IMPORTS.	TOTAL.	CUSTOMS DUTY.
	£	£	£	£
1864-65	5,544,762	4,796,971	10,341,733	203,865
1865-66	5,568,385	5,176,945	10,745,331	189,536
1866-67	3,942,788	3,956,667	7,899,455	118,941
1867-68	4,759,635	5,191,352	9,950,987	199,173
Total ...	19,815,570	19,121,935	38,937,506	711,515

Taking the rupee at two shillings, the value of the trade in 1867-68 was £9,950,987; in 1847-58 it was £5,522,212, being an increase of over 80 per cent. in ten years; the abolition, however, of all our frontier duties took place in the interim, which stimulated the trade with Burmah.

63. The coinage current in this province is the Government rupee, half, and quarter in silver, and half and quarter anna pieces in copper.

J.—Coinage and currency.

Recently the King of Burmah has taken to manufacturing silver coin in small quantities, the relative value of which approximates to our rupee and its fractions, and is accepted by the native inhabitants of our province as its equivalent. No currency notes have been issued for this province.

64. There are three charitable dispensaries in the Arakan division; one at Akyab, one at Khyoukphyoo (the chief town of the Ramree district), and one at Sandoway. The total number of persons who received relief at these dispensaries was 3,296. The aid from Government amounted to Rs. 7,224, or £722, and the private subscriptions amounted to Rs. 1,606, or £160.

K.—Charitable Institutions.

In the Pegu division there are seven dispensaries; at Rangoon, Bassein, Myan-oung, Henzada, Prome, Thayetmyo, and Toungoo. The total number of in-door patients treated in 1867 was 1,694, and of out-door patients 16,800. The total private subscriptions collected in Pegu amounted to Rs. 4,416, or £441, of which only Rs. 1,546, or £154, were collected in Rangoon.

In the Tenasserim division there are four charitable dispensaries; the number of sick admitted was 8,667, the contributions from Government amounted to Rs. 4,630, or £463, and the private subscriptions realized Rs. 1,734, or £173.

IV.—STATISTICS OF INSTRUCTION.

65. The returns from one division are as yet incomplete.

A.—Ecclesiastical.

In Arakan there is one Anglican Episcopal Church; Pegu contains four, two at Rangoon, one at Thayetmyo, and one at Toungoo; in Maulmain there is also one. These six churches have separate clergymen attached to each. There are two Roman Catholic Churches at Rangoon, one at Toungoo, one at Thayetmyo, two at Maulmain, and one at Mergui.

B.—Education.

66. There are no Universities or Colleges in this province.

There are four Government schools of the middle class, the average daily attendance at which was 439 pupils. The cost of their establishments was Rs. 16,207, or £1,620, for 1867. There are 13 private institutions for boys of the middle class, in which the average daily attendance was 1,102 pupils. Grant-in-aid was given by Government to the extent of Rs. 25,800, or £2,580; the fees amounted to Rs. 20,750. Of private schools of the lower class there were 150, the average daily attendance at which was 3,167; the amount of endowments for which amounted to Rs. 9,326, or £932, the Government grants being Rs. 7,143, or £714. Of private girls' schools of the middle class, five are entered with an average attendance of 298 pupils; the endowments of these schools amount to Rs. 15,733, or £1,573, annually, and the contribution by Government to Rs. 5,800, or £580.

Of Normal institutions for boys there are seven, with an average daily attendance of 268 pupils; the endowments amount to Rs. 12,241, or £1,224, and the Government grant to Rs. 5,400, or £540.

The total educational grant from Government for 1867 actually expended, amounted to a little over half a lakh, or £5,000; endowments and fees realized amount to £10,700, and thus are more than double the Government contributions.

67. There is only one Literary Society; this was established in Rangoon in 1857, and has recently received a grant from Government of Rs. 300, or £30 annually. The private resources exceed the Government grant.

Except the pagodas at Rangoon, Pegu, and one or two others, there are no objects of antiquity worthy of note in this province.

“The old Arakan pagoda” is more antique than the present Rangoon pagoda, and the fortifications there are very interesting. “At Thaton,” whence they sent to Ceylon for the Buddhist scriptures, there is a pagoda historically very old.

Masses of petrifications are frequently found in the northern parts of Pegu and in the upper valley of the Irrawaddy. Crawford discovered fragments of fossilized bones of the Mastodon, Hippopotamus, the Tapir, Gavial, Emys, and Trionyx; also the bones of the Rhinoceros, which animal is still found in Pegu.

68. There is no Press in the Arakan division. At Rangoon, besides the Government Press, there are three private Presses, from two of which are issued bi-weekly newspapers and daily advertisement sheets. The third, a Mission Press, issues two news sheets in the vernaculars.

At Maulmain there were last year two Presses, from both of which bi-weekly papers and daily advertisement sheets were issued; one has since closed.

In the Bassein district there is a Press belonging to the Roman Catholic Mission; and one at Toungoo attached to the American Mission there.

69. The statistics of life and diseases are incomplete. As regards vaccination, 518 persons successfully treated in Arakan at a cost of Rs. 1,675, 5280 were treated in Pegu at an outlay of Rs. 3,227, and in Tenasserim 1,342, costing Rs. 2,700.

70. A general review of the several subjects contained in the new statistical returns has now been completed, as far as can be effected, from returns received up to this date, 1st August, 1868. But before passing on to review the several branches of the administration in detail, in the order which has been customarily adopted, it will not be out of place to take a brief retrospect of the past year.

First in importance is the health of the people. This has been generally good; there has been no epidemic of any description to interfere with the welfare of the inhabitants. The rate of increase of population, chiefly from natural causes, has been 3 per cent on the previous year. The health of the soldiers, both

European and native, has been excellent, especially so with the first named, among whom the mortality, as recorded by Dr. Shelton, Principal Medical Officer, British Medical Service, in British Burmah, was as low as in the most favored portions of the globe, being only 18.21 per thousand of strength, including several fortuitous cases.

The appointment of a Health Officer for the Port of Rangoon has not been without beneficial results, in guarding against the importation of disease from abroad, by the agency of the coolies who flock here from the Madras Coast during the working season.

The health of the prisoners throughout the gaols of the province has also been very satisfactory, the death-rate being only 4.6 per hundred of those *convicted*. While on the subject of gaols, it is deserving of note that the proceeds of gaol manufactures have greatly improved in the Central Prison at Rangoon, where intramural labour is now fairly established; the cash receipts for the year amounted to Rs. 60,119, or £6,011. It would seem that, under favorable circumstances, intramural labour conduces to the health of the prisoners, for the death-rate in this gaol was at a minimum, being only 1.97 per cent.

In common with the other provinces of India, a Sanitary Commissioner has been appointed for British Burmah; much good will in time result from the labours of this officer, if the natives can be induced to take an interest in their own domestic comfort and welfare.

In agriculture there has been fair advancement, the increase amounting to 26,257 acres, or 1.35 per cent. over the previous year.

The crops partially suffered in the Myan-oung, Prome, Tenasserim, and Martaban districts from inundation or drought; the season was, however, as a whole, favourable for the rice crops, and the out-turn equalled the average of past years. But cultivation was retarded here and there throughout the province

from cattle murrain ; this was especially the case in the Akyab district, where, it is reported, over 50,000 head of cattle perished.

This scourge, which is similar in its character to the Rinderpest of Europe, threatens to become a serious difficulty in this province, where it appears to be endemic.

In 1864, Mr. Gudgeon, Veterinary Surgeon of Her Majesty's 4th Dragoon Guards, was deputed by Government to visit this province, to make a diagnosis of this disease ; he, however, failed to effect any cure. Segregation of the healthy from diseased cattle is perhaps the best remedy ; but this is difficult of execution in a country where petty land owners cultivate their respective holdings of a few acres, contiguous to each other's plots, for many square miles together.

The Agri-Horticultural Garden at Rangoon is improving, and some specimens of Carolina rice seed, procured from America and planted in this garden, promise to realize the best results ; but the report on this experiment will have to be noted in the next Administration Report.

Government have supplemented the local efforts by a small annual subsidy to this garden. Endeavours are being made to erect a museum in the garden, which will be an object of attraction as well as utility.

The trade of the province has been comparatively active, although a widespread depression appears to have been experienced ever since the commercial crisis in London in 1866.

The improved footing on which traders have been placed by the alterations in the treaty with the King of Burmah has undoubtedly given an impetus to the internal trade of both countries, which re-acts favourably on the external trade of this province.

The prices of produce (*i. e.*, chiefly rice) have been fairly remunerative ; the exceptional high rate which prevailed in consequence of the Orissa famine has not, of course, been maintained.

Shipping was very scarce during the year, owing to the demands for the Abyssinian Expedition, and at one time over 20,000 tons of rice were in store at Akyab awaiting freight; but since the happy conclusion of that war, ships have been dropping in, and the current year will, it is expected, shew an increased trade.

Towards the close of the year arrangements were in progress to give a weekly steamer between Calcutta and Rangoon, instead of a tri-monthly; these have now been carried out. Besides this, communication is carried on between Madras and Rangoon once a month, also monthly between the Straits and Rangoon.

During the past year the lighthouse on the Cocos was lighted. There are now four lighthouses on the coast of this province; one at the entrance of the Akyab harbour, one on the Alguada Reef, near the entrance of the Bassein river, one on Double Island, ten miles south of the entrance to the Maulmein river, and one on Table Island, the northernmost of the Cocos group to the N. E. of the Andaman Islands.

Three lighthouses are in course of construction, and will probably be completed by 31st May, 1869. They are as follows:—One on the Krishna Shoal, and the other two to mark the entrance to Rangoon river, the first on China Buckeer, and the second on the eastern grove.

Education is progressing quietly, chiefly through the agency of Missionaries; a successor to the late Mr. Hough has been appointed as Director of Public Instruction, and this Department will now be put on a more efficient footing.

A separate Clergyman has been appointed to the Rangoon town.

A spacious building on the strand at Rangoon has been completed for the accommodation of the public offices, and a commodious house close by, purchased for the Secretariat Offices, resulting in great convenience to the public, by hav-

ing the offices of heads of departments concentrated, instead of, as heretofore, scattered all over the town.

The commission was re-organized last year, and placed on a more liberal footing, approaching nearer to similar commissions in India, a step which the prosperity of the province has for some time called for.

The measures adopted to suppress raids and conciliate the tribes who inhabit the hills on the northern borders of Arakan, by Mr. Davis, the Superintendent, have been fairly successful.

One hundred elephants were sent from this province for service in Bengal. They were all collected by the Assistant Commissary General here, Lieut.-Colonel Benson, and were marched overland through Arakan and Chittagong to Calcutta, under the charge of Lieutenant Banbury. A similar number might be supplied from this annually; they are not all reared in this province, many being brought from Siam and the Shan States.

As regards projects for the advancement of the province a proposal has been submitted to Government for the construction of a railway from Rangoon to Prome: there is no work which would conduce more to the improvement of the province than this. It awaits the sanction of the Governor General.

A strong recommendation has been submitted for the establishment of a Medical College at Rangoon, at which Burmese youths can study medicine and surgery; it is to be hoped the Supreme Government will sanction the scheme,—one which will be of undoubted utility in advancing the welfare of the people.

182438

**RETURN
TO →**

NRLE

1	2	3
4	5	6

ALL BOOKS MAY BE RECALLED AFTER 7 DAYS

DUE AS STAMPED BELOW

SENT ON ILL

MAY 29 1998

U. C. BERKELEY

APR 07 2002

SENT ON ILL

APR 27 2007

U.C. BERKELEY

UNIVERSITY OF CALIFORNIA, BERKELEY
BERKELEY, CA 94720

FORM NO. DD 19